

Vindiciæ Senectutis,
OR,
A PLEA FOR
OLD-AGE:

Which is
Senis cuiusdam CYGNEA cantio.

And the severall points or parts
of it, are laid downe at the end of
the following Introduction.

By T.S. D.D.

LEVIT. 19 32

*Thou shalt rise up before the hoary head, and honour the face
of the OLD-MAN, and feare thy GOD: I am the
LORD.*

ECCLES. II. 10. *Child-hood and youth are vanity.*

PROV. 30. 17. *The eye that mocketh at his FATHER,
and despiseth to obey his MOTHER, the Ravens of the
Vallie shall pick it out, and the Eagles shall eat it.*

LONDON

Printed by George Miller dwelling in Black-
Friars, MDCXXXIX

Vindiciæ Senectutis,
OR,
A PLEA FOR
OLD-AGE:

Which is
Senis cujusdam CYGNEA cantio.

And the severall points or parts
of it, are laid downe at the end of
the following Introduction.

By T. S. D. D.

LEVIT. 19. 32

*Thou shalt rise up before the hoary head, and honour the face
of the OLD-MAN, and feare thy GOD: I am the
LORD.*

ECCLES. 1. 10. *Child-hood and youth are vanity.*

PROV. 30. 17. *The eye that mocketh at his FATHER,
and despiseth to obey his MOTHER, the Ravens of the
Vallie shall pick it out, and the Eagles shall eat it.*

LONDON

Printed by George Miller dwelling in
Friers, MDCXXXIX.

+

T. Sheafe D.D

8410 an 28

Vindiciæ Senectutis,
OR,
A PLEA FOR
OLD-AGE:

Which is
Senis cujusdam CYGNEA cantio.

And the severall points or parts
of it, are laid downe at the end of
the following Introduction.

By T.S. D.D.

LEVIT. 19 32

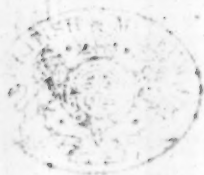
*Thou shalt rise up before the hoary head, and honour the face
of the OLD-MAN, and feare thy GOD: I am the
LORD.*

ECCLIES. 11. 10. *Child-hood and youth are vanity.*

PROV. 30. 17. *The eye that mocketh at his FATHER,
and despiseth to obey his MOTHER, the Ravens of the
Vallie shall pick it out, and the Eagles shall eat it.*

L O N D O N

Printed by George Miller dwelling in Black-
Friars, MDCXXXIX.





TO THE
WORTHY
AND LIVELY

Patterne of a good OLD-AGE,

Mr. Doctor CHADERTON,

all the blessed comforts of it:

and after it, everlasting
happinesse.

Reverend SIR:

THe Meditations here
in this Treatise pre-
sented to you, are at
their highest pitch of
ambition, if they may obtaine, that
your judicious eyes (at your con-

A 3 venient

The Epistle

venient leasure) shall passe over them. I suppose, it will be asked why they solicit you rather then any other, for this favour. It is, first for your many yeares with which G O D hath crowned you: and then also in respect of your experience in your owne particular, of what in this Tract is deliver'd: that is, of G O D S freeing this age from the Imputations cast (in a generality) upon it: and his deying you above many others, the blessed and comfortable priviledges, of which it is capable, and for which it hath the best helps, and most opportunities. I desire not to be made knowne unto you. It sufficeth, that to me you
are

Dedicatory.

are well knowne : and : bat, not by
heare-say (though with that pre-
tious ointment, a good-name
Eccles 7. you are renowned)
but cheefely out of my many obser-
vations, when I was a Student in
the Vniversity, and for a long
time, one of your Auditors. Eve-
ry way you ratifie and make good
this Encomium SENECTV.
TIS. And therefore yours it is,
and to you it comes, both to bee
corrected and disposed of, in case
it may seeme in any degree, wor-
thy your so much paines. And cer-
tainely, should I cause my thoughts
to range abroad among the Wor-
thies that are knowne unto me ;
none would be found that might

The Epistle, &c.

give so ample testimonie to what you shall heere reade, or be so living an example of it, as your selfe. This (I hope) will excuse my presumption, and prevaile with you for your paines in reading the Discourse, though it should not with your judgement for approving it. I beseech the ANCIENT OF DAIES, to continue and increase unto you, the good your many yeeres have possessed you of; that as they are found in the way of righteousness, so they may be to you a crowne of glory, Prov. 16. and a crowne of righteousness, 2 Tim. 4:

To

To the Reader.

Courteous Reader, Young or old,



Ere is presented to thee
by an Old-Man past his
* great *climactericall*
yeare, a Treatise of
OLD AGE, indited and
penned by * one who hath attained to
those yeares whereunto hee who
attaineth is accounted * *Wondrous old*,
and dedicated to him that hath almost
attained to * those yeares * beyond
which there is no ordinary reckoning.
The Author in dedicating his Treatise
of OLD AGE, to a more aged Friend,
imitates the Oratour, who thus saith
of himselfe, * *Being an Old-Man, I*
wrote to an Old-Man of Old-Age. As
the Author by reason of his much rea-
ding, strong memory, profound judge-
ment

* Three-
score and
three.

* D. Sheate
Preb. of
Windfore
and Rector
of Well-
forde.

* Four-
score.

* An hun-
dred

* *Ætas.*
Seculum.

* *Ad senem*
senex de
senectute
scripsi.

Cle de A-
miciria in
proem.

The Epistle

ment and long experience was well qualified and enabled to undertake such a taske, so most wisely hath he made choice of a very fit Patron, who notwithstanding his exceeding great Old-Age, and the small characters in which this Treatise was written, read it without spectacles, and with no lesse prespicacie of judgement then of sight, gave his approbation thereof. If therefore DAIES may be heard, and a testimony given by multitude of yeares may gaine credit, there are * as many as the Divine Law exacteth for witnesse bearing that commendeth this Treatise to thee : and those old enough; especially the two Elder, who by their many yeares so well imployed, as they have imployed theirs, have attained to great experience, and gained much wisdom; so as in them this Adage, *multitude of yeares teach wisdom*, is verified. All the three intimated witnesses were *Academicks* together. All of one and the same *University*. * The *Dedicatee* was * Master of *Emmannell Colledge Cambridge*,

* Two or three.

D. Chadderton.

* Anno

Dom. 1584

to the Reader.

bridge, within few yeares after the
Author of this Treatise came to Kings
College: yet had this *Author* beene
* more then a Bachelour of Divinities
time in the College, before he chose
the *Publisher* hereof out of Eton
schoole to the said *Kings College*. A
favour very great in the kinde, and
in the manner of conferring it, most
free. *Possumne ingratus & immemor*
esse? In all humble and hearty gra-
titude is this publicke acknowledge-
ment made of a gracious *Tutors* good-
nesse, by his much bounden *Pupill*.
Gratitude therefore is one inducement,
which hath brought me on to lend an
helping hand to the publishing of this
Treatise, (which is my onely taske.)
But an other and greater inducement
is the work it selfe: both in regard of
the subject matter of it, which is OLD-
AGE, and also in regard of the exqui-
site manner of handling it, it being per-
formed by an *Old-Man*, who hath
written hereabout what experience
hath verified in himselfe. For hee
himselfe is a lively image and repre-
sentation

* Sixteene
yeare.

The Epistle

Senectus
nos ab im-
pudentissi-
mis dominis
liberat vo-
luptatibus:
gule im-
ponit mo-
dum: tibi.
dinis fran-
git impe-
tus: angel
sapientiā:
dat matu-
riora con-
silia, &c.
Hier. Pro-
em 2. lib
Comment
in Amos.
Grandes
nati, cyz-
neum nes-
cio quid,
& solito
dulcius ce-
cinerunt.
Hier epist
2. ad Ne-
pot de vita
eter.

sentation of that true *Old-Man* which he describeth, and whom hee doth vindicate and defend from the undue calumnies of youth. If any imagine that *OLD-AGE*, as it bringeth feeble-nesse upon the body, and upon all the parts thereof, so it blunteth the under-standing, dulleth the wit, weakeneth the memory, and much impairerth all the powers of the soule, I referre him to *S. Hierom*, who in that very place where he granteth the forementioned bodily infirmities and other like to them, to be incident to *OLD-AGE*, sets downe these good things to abide in it and with it: *It keepes us from pleasures, the most impudent masters: it puts a meane to appetite: it subdueth the violence of lust: it increaseth wisdom: it gives more mature counsell, &c.* And in another place he giveth us a catalogue of many heathen men, who being very old, and neere to death, sang their *Swan-like* songs more sweetly then they were wont in younger yeares. The Author of this Treatise hath given us a larger catalogue, not only of heathen men,

to the Reader.

men, but also of holy men, Gods wor-
thies, who in their OLD-AGE have
beene endowed with excellent and
eminent abilities, especially of mind :
withall he sheweth, that if it so fall
out as is objected, it is in such an OLD-
AGE as followeth upon distempered
youth, and disordered manage : but
where former yeares have beene tem-
perately ordered, and well imployed,
OLD AGE, though somewhat debi-
litated in bodily strength, will prove
vigorous in the indowments of the
soule. Of such an Old-Man speaketh
an ancient Poet to this purpose,

His foot in pace is slow :

His wit doth swiftly flow.

This our Author hath oft most truly
and justly observed, that the defects
which befall OLD-AGE, are occa-
sioned for the most part, if not altoge-
ther, by the disorder of younger
yeares. Yea the distemper of youn-
ger yeares is (to speake according to
the course of nature) an especiall
cause that so few, even of those who
grow bearded, attaine an hoary head :
which

τὸ τὸ μέγεθος
τῆς βραδείας
ἐν τῇ ταχέει.
Eurip. Ion.

The Epistle

Prov. 16.

31.

*cic de Se-
nect.*

*Seneſtus e-
orum quia
deſcenti-
am ſuam
honeſtis
artibus in-
ſtruxerunt
etate fit
doſſior, uſu
tritior, pro-
ceſſu tem-
poris ſapi-
entior, &
veterum
ſtudiorum
dulciſſimos
fructus me-
tit. Hier.
ad Nepot*

* *xxx*

*Diviſit
vulzat. di-
midia vit.*

which (as the Wiſe-man hath well obſerved) is a crowne of glory, if it be found in the way of righteousneſſe. He therefore that wrote much in commendation of OLD AGE put in this proviſo, Remember that I praife that OLD AGE which is ſetled upon the foundations of youth: meaning that youth which hath beene well paſſed over. For, as an ancient Father long ſince ſaid, and that upon his owne experience, The OLD AGE of them who have furniſhed their youth with ſciences, is made by continuance the more learned, by uſe the more ready, by proceſſe of time the more prudent, and reapeth the moſt ſweet fruits of former ſtudies. It much refleth in men by well ordering their tender and flexible age, yea and their more ſtable and ſetled yeares following thereupon, both to attaine unto OLD AGE, and alſo to make that OLD AGE whereunto they attaine more joyous; and glorious. It is ſaid of a wicked man (Iob. 21. 21.) The number of his daies is * cut off in the miſt. And to like purpoſe (Pſal. 55.

to the Reader.

23.) *Bloody and deceitfull men shall not
* live out halfe their daies.* For some
by gluttony, drunkenness, whoredome
and such kinde of distempers bring
mortall diseases upon themselves, and
thereby hasten death: others doe the
like by immoderate passions, as love,
griefe, feare and such like: others by
too much carking, watching, fasting,
paines-taking, and other such excesses
destroy nature: others by quarrells
and duells cause themselves to be cut
off before their time: others by cast-
ing themselves upon desperate at-
tempts shorten their daies: others by
capitall crimes, bring themselves un-
der the Magistrates sword which cuts
them off: others by laying violent
hands upon themselves, prevent the
time which otherwise they might have
lived: others by notorious sinnes
provoke the Divine Justice to take
them away by an extraordinary judge-
ment. In these, and other like re-
spects wicked men may be said *dimi-
diare dies suos*, to cut off their time in
the midst, or not to live halfe their
daies,

*Targum

לא יחיו

פלגות

Non vide-

bunt dimi-

dium die-

rum suorum.

The Epistle

daies. namely which they might otherwise have lived (according to the course of nature) if they had not fallen into such exorbitant courses. Thus many keepe themselves from OLD-AGE. Yet it cannot be denied but that sundry wicked ones attaine thereto. Experience demonstrates as much. For howsoever OLD-AGE be promised as a blessing onely to the Righteous, yet it is permitted to wicked ones : but as a curse through their abuse thereof. A curse I say, both to others and to themselves. *To others*, in that the longer they live, the more mischief they doe. *To themselves* in this world, and in the world to come. *In this world* every day they multiply and aggravate sinne, and so make themselves the more odious to God, Angells and good men ; whence it commeth to passe that their *name rots* : it is like a rotten, putrified carrion, the longer it lieth above ground, the more noisome and stinking savour it sendeth forth. *In the world to come* their torment shall be increased according to the
the

to the Reader.

the multitude and hainoufnesse of their finnes, Old wicked ones *after their heardnesse and impenitent heart, treasure up unto themselves wrath against the day of wrath.* Such *Old-Men* are like to the *old Serpent*. OLD-AGE, as spoken of in the ensuing Treatise is proper to the Righteous. It is the observation of sundry of the ancient Fathers, that *Abraham* the father of the faithfull is the first that in sacred Scripture is called an *Old-Man*. To him it was promised as a blessing (*Gen.15.15.*) and in that respect his OLD-AGE is stiled a *good Old-Age* (*Gen.25.8.*) Thus to take OLD-AGE (seperated from the accidentall imperfections thereof, such as arise not simply from OLD-AGE, but from the former and present wickednesse of evill old-men) OLD-AGE is one of the pillars wherewith polities are supported. Who knowes not that a Senate or Counsell of State is a principall stay of a State. Now a Senat useth to consist for the most part of *Old-Men*: who by reason of their

B

age

Rom.2.5.

Rev.12.9.

*Ante A.
brabam
nullus est
appellatus
senex. Hier
comment.
in Zac. 8.
Sic Orig.
in Isa. 11.
Hom. 15.
שיבה טובה
Bona Se-
nectus.*

The Epistle

Numb.8.
25.

Deut. 17.
9.

2 Chron.
19.8.

סנדרין *
סנדרין

*Consilium,
ratio, sen-
tentia, ni-
si essent in
senibus*

*non sum-
mum con-
silium Ma-
jores nostri
appellabēt
Senatum,
Cic. de Se-
nect.*

*Nomen &
etatis mi-
te senatus
habet. O-
vid lib 5.
Fast.*

age and place are called *Seniores, El-
ders*. In the Law we reade that *Le-
vites* having served in the house of God
till they were fiftie yeares old (at
which time OLD-AGE beginneth)
were to goe to their Cities, there to
dwell as *Iudges*. The Jewes had
their * Senat or Counsell, whereunto
Christ alludeth (*Mat.5.22.*) in this
phrase, *shall be in danger of the Counsell*.
This Counsell consisted of Old-Men,
called *Elders*, of whome some were
Priests, some Levits, some Nobles;
most of them, if not all of them, *Old-
Men*. So the Romans and others had
their Senate of such. Hereupon the
Oratour makes this inference, *If coun-
sell, reason, and judgement were not in
Old-Men, our Ancestours would not
have called the highest counsell a Senate*.
Yet further to prove that the Ancient
are a staffe and stay to a State, the Pro-
phet (*Isa.1.2.*) putteth them into
the ranke of such staies as in judge-
ment are taken away, and upon the
taking away of whom, a state falls to
ruine, as a Tent falls flat downe if the
pole

to the Reader.

pole by which it is supported be taken away. See the difference betwixt the counsell of *Old-Men* and *Young-men* in *Rehoboams* case. Not without cause therefore is it said, *that one hoary Old-Man is of better use then many Young-men.* For (as another Poet said of an Old-Man,) *He knoweth many and those ancient things too.* On this and other like grounds, *OLD AGE* hath in all ages beene much honoured. So it was among the * *Heathen*: so much more ought it to be among Gods people. The Lord himselfe giveth this charge (*Lev. 19. 32.*) *Thou shalt rise up before the hoary-head, and honour the face of the Old-Man, and feare thy God.* This last clause (*and feare thy God*) sheweth that our feare of God, who is invisible, is testified by our reverence to those that visibly beare his Image, as Old-Men doe. For God himselfe is stiled (*Dan. 7. 9.*) *the Ancient of daies,* and the haire of his head is said to be *like pure wooll,* that is white, not spotted, not stained, not soiled: such as the haire of Old-men useth to

1 King. 12
6, &c.

Ποιός ἡ-
ναι τὸ γέ-
ρονι ἐν-
δοξότερον.

Eurip. in
Androm.

Παλαστή-
ριον ἡ
ἐνδοξία.

Hom. Odyf.
B.

* Magna
fuit capitis
quondam
reverentia
cani Ovid.
5: Fast.

The Epistle

*Verusti di-
crum casa-
ries descri-
bitur can-
dida, ut a-
tatis longi-
tudo mon-
stretur.*

*Hier. com-
ment. lib. 8.
in Isa. 24.*

*Δὲ ἀπομύθ-
ηται.
Occidit mi-
seros crā-
be repetita
magistros.
Iuvenal.
Sat 7.
M T. Cic.*

be. In allusion hereunto, S. Hierom saith, that *the haire of the Ancient of daies is described to bee white, that length of daies may be declared thereby.*

So pithily and plentifully hath the Author of this Treatise here presented to thee, handled this point, both *Vindicatively*, in freeing OLD-AGE from all undue imputations against it, and also *Encomiastically*, by setting out the comelineffe and excellency thereof, as to speake any more thereabout, would bee *actum agere*, to preach over the same Sermon againe, yea (as it is in the proverb) to set *Cole-worts twice sod* before you, which is counted as loathsome as death it selfe.

There is a Treatise of OLD-AGE of old time written by * the purest *Latinist* that ever spake, or wrote: for the elegancy of stile, for the solid matter of that Treatise, and for many other ornaments wherewith it is decked, it hath ever beene highly accounted of, and learned in most Grammar schooles: yet as farre as divine learning

to the Reader.

ning excells humane, as farre as a judicious Divine may goe before a learned *Philosopher*, so farre is this Treatise here tendred to thee, to be preferred before that. If the *Oratour* said truely of his Treatise, *The making of this Booke was so delightfome to me, as it did not onely remove all the troubles of OLD-AGE, but also made it easy and pleasing.* much more truely and justly may the Author of this Treatise say the like of his. A Preachers frequent and serious meditating and ruminating on that which hee is to preach to others doth oft very much affect him before hee utter it, in uttering of it, and ever after. How much more when hee sets his after thoughts upon it, and more accurately reieweth it for the view of all that desire to have their meditations helped about this excellent subject; OLD-AGE. For my part I heartily thanke God that I came to such a thorow view thereof, as I have had; and withall (as *David* blessed God and *Abigaile* in the same cause) I heartily thanke

*Mibi quidem ita jucunda con-
fectio bu-
justibri fu-
it, ut non
modo om-
nes abster-
seris sene-
ctutis mo-
lestias, sed
effeceris
mollem e-
tiam, &
jucundam
senectutem,
as *Plutarchus*
propositi-
dis coquili-
*is.**

*Eurip. in
Hyp. pol.*

*Secunde
cogitant-
ones sapi-
entiores.*

1 Sam. 25

32, 33.

The Epistle, &c.

the *Author* (my Ancient good *Tutor*, to whom for all the good I received in Kings College Cambridge, under God, I owe all the praise) this *Author* I heartily thanke for vouchsafing to communicate to his unworthy Pupill these his labours. So well I approved this Treatise in my judgement, such profit, sweetnesse and comfort I have found and felt in reading it over againe and againe, as I could not but doe my best to bring it forth to that publick view which now it is brought to. Now I bow my knees to the *Ancient of daies*, that, as hitherto he hath done, he would yet longer and longer continue to preserve the two good *Old-Men* (the *Author* of this Treatise, and his Friend to whom he hath dedicated it) to be mirrours of such an OLD-AGE as in this Treatise is set out, that in and by their example and patterne, what is here written of OLD-AGE may be verified and ratified.



The Author to the Reader.

Generous Reader,



*Doe willingly give thee
an account both of my
first thoughts and in-
tentions, and also of my
proceedings in the en-
suing discourse. Thus
conceive of them. ὡς ἐκ οὐρανόθεν, know
thyselfe, is said to be a voice from hea-
ven, and ever hath it beens held for an
high and necessary point of wisdom; as
contrarie-wise, nothing comes neerer to a
benumbed, sottish, and Nabal-like dispo-
sition, then ignorance in this case. Know
you not your owne selves, saith the
Apostle.*

• 2 Cor.
13. 5.

*Many there are that with great la-
bour, no lesse expence, and extreame*

B 4 hazard

hazard of their lives, travell into the remote parts of the world, onely out of a desire to know them, and yet know little of their owne countrey: others, that search curiously into the pollicie of forraigne kingdomes, ignorant (the meane while) of the state of that in which they are natives. Some againe are busie priers into their neighbours houses and affaires, never taking notice how it stands with their owne at home, all with shame enough, in that they are lesse carefull of what more neerely concernes them. A mans proper and neerest home of all, is himselfe.

The consideration hereof caused me to looke backe to the sundry passages of my life past, and to fixe mine eye on my present condition, being now farre gone in yeares: and in this Meditation, I fell upon a serious thought of my Old-Age: as, what the discomforts of it are, that so I might adresse my selfe to seeke after the true remedy: what good I may find in it for comfort to countervaille the evils it brings: and lastly, what opportunities it may afford me, for my present and future happinesse. Having, as I thought,

thought, found something by this enquire, I was willing my pen should helpe my memory: and so my paper was my storeroom for it. Thinke not I doe it out of that itching humour, ^a Scire tuum nihil est, &c. No, being conscious to my selfe of my emptinesse, I have ever (in privatest places of my abode) said ^b with the Poet, Hæ latebræ dulces. Take this rather for the true cause of my suffering the discourse to come abroad. To impart to others what we have thought of and laboured in for our selves, is (especially when it passes not immediatly from the partiall hand of the Author, but hath approbation from others more judicious) a thing usuall, not discommended, no not in these scriptarient times, and in my opinion, it sorts well with society, for, Bonum est natura sua diffusivum, & usu, quo communius, eò melius, Every good thing is naturally communicative, and in use, the more common, the better, and more profitable.

If any shall thinke the subject of which I have made choice to be but meanes, and unworthy of my so many lines in writing, and

^a Pers. Sat.

1.

^b Horat.

• IUVEN.
Sat. 9.

and his so much paines in reading; I would offer to his consideration these three things. First, touching the contempt of this age, how great and common a sin it is. Secondly, what need men in yeares may have, in respect of some bodily defects, of inward comforts, as of a staffe to support them, that so they may passe on to the end of their race with patience. And lastly, whether it will be lost labour, timely to minde young men of the evils, which not prevented, will dogg them to the age, towards which they securely passe along; and which is to such (as one termes it) non intellecta senectus. Sure I am it is now no lesse needfull, then it was in Salomons time, to reprove them for their rejoycing in their youth, &c. and to forewarne them of their account, as Eccles. 11. also to counsell them even in the daies of their youth to remember their Creator, Eccles. 12.

Let no man thinke that this Treatise is onely for OLD MEN, chiefly it looks towards them: yet every age, once come to yeeres of discretion, may haply by it be put in minde of some thing or other, that will

will concerne it for the present; and if
G O D blesse them with long-life, the
benefit of it may be the greater. We may
say of it, as ^c the Poet doth in another
case. *Æquè neglectum pueris, seni-
busquè nocebit.*

^c Horat.
Epist. lib. I.

And so, gentle Reader, thou hast my
reasons (such as they are) for my under-
taking this taske. If thou dislike them
not, then reade on.





The Introduction to the whole Discourse.



N Old-Man, though but meanly learned, may treat of OLD-AGE, out of some experience, feelingly: and in that respect, may be the more fit to discourse of this subject.

On which I do not find that many have lighted: among Divines, very few. Some Heathen Writers have professedly handled it: and from one of them I take my aime: yet with this maine difference, that whereas the most learned among them, doe ascribe all to the guidance of nature, and the precepts of Philosophy (which, whosoever followes, saes one, shall be sure smoothly to passe thorow all the troubles of this life) the Christian proceeds by a better and safer rule, by that ^a most sure Word of G O D, to which we must take heed, as to a light that shineth in a dark place: to wit, in that darknesse wherein all the Gentiles walked, till ^b the great light shone unto them. G O D s Law must direct us how to walke, and

Difference
betwixt
Theolo-
gicall and
Philoso-
phicall
Tractates.

^a 1 Pet 1.
19.

^b Eccl. 9. 2.

and his Promises in the Gospell, what to beleeve, if we will rightly judge of this or of any other part of our pilgrimage, and take a sure course for the avoiding of the troubles, and enjoying the comforts of every of them.

I make not the strangers from the covenants of promise, our judges: yet when they come in as witnesses to Divine truth, the authentick testimonies of the Scriptures, I reject them not.

But heere it will be necessary, before we proceed any further, for the stating of the matter in question, to determine what we meane by OLD-AGE: and then also, whether our plea be for the age of Old-men, or for their persons.

Touching the former; In these our daies, OLD-AGE is not to be measured by the yeeres of the most ancient before the flood. We are now in this respect, but as dwarfs to them, or as pigmies: *bipedales*, two foot-high, or, * as the Psalmist speakes, our life is but *palmaris*, of a hands-breath in comparison. Which made *d Jacob* to confesse and complaine that his daies were few, and that he had not attained to the yeeres of the life of his fathers, in the daies of their pilgrimages: * *Iob* also to say, *Man that is borne of a woman, is of few daies*. And it is certaine that we live now scarce the tenth part of their time. Our life in this old-age of the world, is short, compared with the yeeres of many bruit-beasts, if we may beleeve *Hesiod*, who makes the Crow to live thrice so long as man, the Hart foure ages of the

How humane testimonies to be used

What Old-age is

* Psal. 39.
5, 6.

d Gen. 44.
9.

* Cap. 14.

Different
account of
yeares.

*In præfat.
in libros de
Agriculi.*

*Psal. 90.
10.*

the Crow, the Raven three of the Hart, the Phenix nine of the Raven. But *Plinie* by whom *Hesiods* conceit is reported, and *Aristotle* himselfe, who allowes no animal a longer life then man, excepting the Elephant, do account this an idle and vaine fiction. *Plinie* writes of one that lived 150. of another which lived ten above that, a third, 200. another 300. and so he goes on to an incredible number of yeares. But in the same place (to make what he had said good and true) he tells us, that a yeere was not the same to them that reported these things, which it is to us: some among them determining one whole yeere by a Summer, and another by a Winter: some by three moneths, as the Arcadians, some by one moneth, as the Ægyptians. But these are uncertaine reckonings. *Hippocrates* makes the extreamest age of man to be 89. *Varro* saith, *Annus octuagesimus admonet me ut sarcinas colligam, antequam egredior e vita*, my yeere 80 (saith he) calls upon me to trusse up my fardles, and to be ready for my departure.

To leave these also. The Psalmist hath given us the truest direction, as for our setting the bounds of a mans life, so likewise of O 1 D A G E. The time of our life is threescore yeeres and ten ordinarily he meanes, and in a generality, or with most men that come to this age: for in the particulars, the diversity of constitutions doth make a great difference, and further he adds, that if any man live to 80. that age is accompanied with many afflictions,

Etions, there expressed by labour and sorrow. I am not ignorant, that some Physicians make three parts or degrees of Old-age, one from 50 to 60. another from 60 to 70. and the last and extreamest, from 70 to the decrepiti. But I follow the Psalmist, and from that place I gather, that we may reckon him for old, that is come to 60. sith the 70. is made the *terminus* or period of mans life. *d* One saith well, *Senectus, lassæ, non fractæ etatis nomen est*, the word (*Senectus*) imports a wearied, not a broken age.

Now in the next place, to the question, whether men themselves that are in yeeres, or the age, be the subject of our defence: I answer, the age, and not alwaies the person, who may be old, and yet not the **OLD-MAN** wee speake of. There are many that in the former part of their life, have wasted their rationall powers, in lewdnesse, or at leyst in idle extravagant courses. These are not **OLD-MEN** rightly so called: nor (indeed) men at all: but (as * th'Apostle termes them) evill beasts and slow bellies, such, ^b having lived in pleasures, were dead while they lived: their Sun is gon downe at noone, ^c as the Prophet speakes, their old-age is past, before it comes. They are the same *d* *S. Jude* mentions, and calls corrupt trees, twise dead, and plucked up by the roots. Honourable age (*saith the Wiseman) is not that which stands in length of time, nor that is measured by number of yeares: but wisdom is the gray-haire to men, and an answerable life

Degrees
of old-age

d Seneca
Epist. 26.

What old-
men here
intended.

* Tit. 1. 12.

^b 1. Tim.
5. 6.

^c Jer. 15.

⁹
d Ver. 12.

* Wisd. 4.
8, 9.

**Lib. 30.
moral.**

**De bre-
vitate vi-
te.**

Epist. 40.

**Ovid.
Fast.
lib. 1.**

**The parts
of this
Treatise.**

is Old-Age. ¹ S. Gregory tells us that the Scrip-
ture calls not them Old-men, which are come
to ripeness by length of time, but them which
by gravity become such. *Non est quod quem-
quam propter canos & rugas, &c.* Thou seest
not old-age (² saith Seneca) whensoever thou
beholdest gray-hayres and wrinkles: he that
has no more to p:ooove him an old-man, may
be granted to have beene long, but not to have
lived long: for the part of our life ill spent,
is time and not life. *Puer centum annorum*
(saith ³ S Bernard) *maledictus est.* Hee that
hath lived an 100. yeares and is still a child, is
of a cursed condition And the Poet to one un-
worthy to be called an old-man, *Nequiritia
est que te non sinit esse senem,* thou mightest be
counted an old-man, wert thou a good man.
The cause of such men therefore I undertake
not: but the age I would free from the wrong
done to it, and vindicate its right, by proving
that in it a man may be (though alwayes he is
not soe) more happy then in any of the other
ages.

I doubt I shall be thought to stay too long
(if not to dwell in the porch of my house)
therefore I will now shew you the whole
frame of this my building, and lead you into
the severall roomes of it: and then hold you
a while if I may, in the view of them.

First, you shall have the frivolous complaints
taken up many times by foolish Old-men
themselves: and the accusations brought in
by others against this age, with the answers
thereunto

thereunto, in the first Booke, which consists of
four severall Chapters.

The First proves that Old-Age is not disabled for ACTION.

The Second answers the objections touching its uncapableness of pleasures.

The Third shewes, that it is not so weake an age as is thought.

The Fourth and last Chapter makes answer to the imputation of its being neere to death.

Secondly, I offer to consideration, the dignity of this age, in respect of sundry priviledges, in the second Booke.

The First Priviledge is, its being the store-house, or treasury to receive and keepe whatsoever good in the afore-going ages hath bene brought in. Chap. 1.

The Second, is opportunities and helps, by a long time afforded for a greater measure of grace. Chap. 2.

The Third, Honour above other ages. Chap. 3.

The Fourth, Vacancy for private devotion. Chap. 4.

And Lastly you have the conclusion, containing an exhortation, or admonition to the four capable ages. Chap. 5.

I trouble not my selfe nor my Reader, with any further minings or subdivisions: because it is but a Discourse.

C

A



A Preface to the first Booke, conteyning accusa- tions, and complaints against OLD-AGE.

Discon-
tentednes
at ones
estate.



O complaine grudgingly or dis-
contentedly of the afflictions
and miseries of this life, or to
frame accusations against the
time in which they befall us,
is the property of ignorant and
wicked men; of such as have no true knowledge
either of God, or of themselves and their owne
condition. When any querimonies of this kinde
sound in our eares, we may seeme to heare the
voice of Cain, repining against God and his just
proceedings. [¶]My punishment (saith he) is
greater then I am able to beare. Or of the Is-
raelites murmuring in the wilderness, by accu-
sation of every want or distresse. Cain should
have complained of the sinne he had committed:
that is, of himselfe who had so unnaturally, so
treacherously, so wickedly slaine his righteous
brother Abel. And the Israelites should have
knowne and considered that their wants and af-
flictions

• Gen. 4.
13.

afflictions in the desert, were from the hand of their gracious and loving God, of whose love and care of them, they had not long before so joyfull experience in their miraculous both deliverance out of Egypt, and preservation at the red-Sea: all which (had they not beene more then unthankfull) would have beene fresh in their remembrance. They should have considered likewise that those afflictions were not punishments so much as fatherly corrections by which they were to be schooled and nurtured; being as yet a rebellious people, unfit and unworthy to become inhabitants in that happy land of Canaan. Both Cain (I say) and that people should have turned their complaints and accusations, against themselves. And so all men, of what age soever, when the infirmities of this miserable life lye heavy upon them should looke backe to the first punishment of the first transgression. In the sweat of thy face thou shalt eat thy bread, &c. And againe, Dust thou art, &c. And also to their inbred corruption and manifold actual sins they should have had an eye, because they had deserved the afflictions of which they complained, as they are punishments, and did necessarily require them as fatherly chastisements.

And this one consideration might stop the mouthes of those complainers, whether they be such as before they come to this age (having studied for some exceptions against it) fall into a base account of it; or Old Men themselves, unworthily so called, which are ever whining and complaining of their *onus Aetna* gravius (so

Com-
plaints
should be
against
ones-selfe.

they tearme it) a burden for sooth the lyes be-
 vier then the bi!! of Etna upon their shoulders:
 as if the multitude of yeares were the cau'e of all
 miseries.

But let them goe on, both the one sort and the
 other, and not spare any one of the imputations,
 wherewith commonly they load this age, which is
 the end or period o' mans pilgrimage; that so
 we may see whether there be any soundnesse of
 truth or reason in them.

Vin.



Vindiciæ Senectutis,
OR,
A PLEA FOR
OLD-AGE.

BOOK I.

CHAPTER I.

*Which conteynes the first imputation,
and the answer therunto.*



Hey disable this age
first for employment
in the necessary af-
fares of this life: as
it men farre growne
in yecres, were altogether unpro-

C 2

fitable

i. Com-
plaint.
Old age
makes un-
fit for im-
ployment.

Answ.

1. De-
baushnesse
of youth
causeth it.

^acic ad Se-
natum post
editum.

^bDe ordi-
ne vite.

fitable both in respect of God and men. And is it so? are wee in Old-age quite worne out and good for nothing? certainly when any fall into such a debaushnesse, they may thanke their younger yeares for it. For the proverb is true, *Frigere durum est, qui cadit juvenis, senem.* A hard thing it is to make him stand firme in Old-age that fell in youth. *Quis ullam spem ullius boni habebit in eo, cujus primum tempus etatis fuerit ad omnes libidines divulgatum.* Who (^a saith one) can have hope of any good in him, whose first yeeres have beene spent in all manner of lusts and luxury? *Senes in melius mutari ab inolita vitiorum consuetudine, difficilimum est,* (sayes ^bS. Bernard.) Hard it is, Old-men after a long continued custome in viciousnesse, to be reformed. The young-

young-mans intemperance must beare the blame of his deficiency when he is in yeeres. His idlenesse in youth, and wast of imployment then, in honest and profitable courses, is the cause of his inability for action when hee is aged. I except here the deficiency that comes by sicknesse, or any other accident, which may and doth enfeeble the youngest and ablest body, as we see by daily experience. But if it stand thus, why is Old-age blamed for that which younger yeares bring upon it?

2. Many things which debilitate old-age, do the like to youth.

Howbeit wee here stand upon our deniall, and doubt not to say that elder yeares are best fitted for the greatest and most important employments, and that when the former ages are brought into comparifon with this, it may bee

1. Elder yeeres best fitted for best imployments.

• Eurip in
Androm.

truly said, [•] Αἰὲς γῆρας κορυδαυνοῖσιν, An
Eagles old-age is better then the
youth of a Lark. And to this pur-
pose one saith more plainly, *mul-
tis juvenibus antestat senex, cui mens
adeft generosa.* An Old-man of
a generous disposition, is to bee
preferred before many young-
men.

Great
things
done by
old-men.

If wee should deny this, expe-
rience in sundry examples would
confute us. The examples (I say)
of not a few worthies, who in ex-
treame age, either by their natu-
rall constitution, or by their so-
briety and temperance in the for-
mer part of their life, or by Gods
hand and speciall working in
them, have beene fit and able to
mannage great matters. [•] *Moses*
lived to 120. and then his eye
was not dimme, nor his naturall
strength abated, and how wise,
valiant,

1. Moses.

• Deut. 34

7.

valiant, and industrious a captaine was he to that people? how faithfull also to God in a service so difficult, that when he considered the weight of it, and cast his eye from it to himselfe, he drew back, as wee know: * Who am I that I should goe to *Pharoah*, &c. Behold him in the 31, and 32. Chapters of *Deutrenomie*, how hee carryes himselfe towards *Ioshua*, in putting courage into him, chap. 31. verse. 7, 8. and towards the Priests and Elders, Ibid. v. 9, &c. towards the whole people also throughout both the Chapters, and ye shall find him, even then, immediately before his death, extraordinarily strong, active, and every way able for that great service. † *Ioshua* died at 110. and immediately before how did hee bestir him, in that his farewell speech,

* Exod. 3.

11.

† *Ioshua*.

! Josh 24.

3. *Caleb.*
d. Ios. 14.
 10, 11.
 4. *Cyrus.*

5. *Agessilaus.*

6. *Gorgius*
Leontinus.

speech to settle the people in a resolution to serve the Lord, to forsake the false gods, and to knit their hearts to God. *d. Caleb* at 85. was as able both for warre and government as when hee was but of 40. yeares. *Cyrus* lived to a great age: yet when he died, in his last words he professed that he felt himselfe at that time no weaker then in his youth. It is said of *Agessilaus*, that being extreemly old, hee was seene in winter to walke bare-foot, and without his garment, that hee might be a patterne of patience to the young men. *Gorgius Leontinus* that had *Isocrates*, and many others of rare wit for his schollers, being asked when he was aged 107. why hee would live so long; answered, *Quia nihil habeo, quod senectutem accussem*: because (said he) I have nothing

nothing whereof to accuse Old-age of, &c. *Fabius Maximus* we read, that being very old, he quit himselfe in warre, as when he was young: and that he was *Augur* 62. yeares, being of ripe age when he entred that office. *Isocrates* was of 94. when he wrote that *Panathenaicum*, and lived after it 5 yeares. *Plato* at 81. dyed with his penne in his hand. *Sophocles* wrote tragedies in his dotage, if his sonnes might have beene beleaved. *Maffarissa* the King of *Numidia*, at 90. went barefoot and covered not his head for any raine or cold. Wee may not passe by that worthy Patron of Old-age **CATO MAJOR**. *Plinie* sayes of him, that in his last dayes he was *optimus Orator*, *optimus Senator*, *optimus Imperator*. A most eloquent Orator, a most wise Senator and

7. *Fabius Maximus*
• *Plin lib. 7*
cap 48.

8. *Isocrates*
9. *Plato*.

10. *Sophocles*.

11. *Maffarissa*.

12. *Cato Major*.

and a most valiant and compleat Generall, touching whom also, it is a strong prooffe that he had an able body, and was really industrious in Old-age, in that even then he learned the Greeke tongue, that most copious and hard language. A tedious task for such men: children being for this more apt, both because they may be forced to it by discipline, and in regard of their flexiblenesse for pronuntiation. Whence is that proverb, *senis mutare mores*, noting a difficulty if not an impossibility of bringing Old-men to the childees yoke. In all these examples, *studiorum agitatio, vita equalis fuit*: that to which their studies had for many yeeres been accustomed and framed, went along with them to their lives end. Even as the course of waters in rivers or streames:

streames: *the simple rustick that beholds them gliding along, conceives that the channell will soone be dried up, which notwithstanding holds on in its wonted course. So some ignorants when men are growne old, suppose they have spent their store, and that all is at an end with them, but they are deceived. For by long use the agitation of their wits, studies and actions, becomes naturall to them, so that the current cannot be stopt.

But for the further manifesting of this point, it would be considered, what the workes are in which men may profitably bee imployed in this life. Wee will take it as granted, that they are either publique or private. Let us looke into them: but first in the generall.

* *Rusticus
expectat
dum defluit
amnis, et
ille labitur,
&c. Horat.
Epist. lib. 1*

We

Old-mens
abilities
in the gra-
ces of the
mind.
b Prov. 20.
29.

Wee may not thinke that these affaires are managed by bodily strength and agility (^bthe young-mans glory) so much as by the vertues and graces of the minde, the crowne of elder yeeres. An Old-man sees better a farre off then a younger. So by the inward eyes of his minde, he reaches further then the other, both backward through experience, and forward by providence and forecast.

Abilities
of the
mind, the
best.

The soules
excellency

What shall wee thinke; is the body made of the dust of the earth, and adjudged thither to returne, of greater use and ability then that immortall substance, and farre better part of man, the soule: that soule by which the body (before but as a livelesse statue or image) receiv'd life, when by the Spirit of God it was breathed into it; through

through which also man became the principall living creature, being furnished not onely with life, but sense and reason, and with all the indowments that might make him like to his Creator: that soule, the losse whereof our Saviour tells us can no way be recompensed: the soule which Physitians define to bee *principium & causa functionum viventis corporis*: the originall and cause of the functions or offices of the living body: Certainly the body to the mind is but a meere instrument, no more then the axe or the hammer to the carpenter.

Is want of bodily strength any great disparagement? why, God gives this strength often to the wicked whom he regards not, and many times more then to his deere children. Yea, many brute beasts,

as

Abilities
of the bo-
dy comon
to wicked
and to
beasts.

• Homil. ad
pop. 40.
tom. 4.

as the Lion, Hart, Elephant, Bull,
Camell and some others, go farre
beyond men in this gift. *Chry-*
some therefore expostulates with
such as are proud of their bodily
strength in this manner. Art thou
strong and lifted up in regard
thereof? I tell thee that the thing
whereof thou vauntest is base:
for the Lyon is bolder then thou,
and the Bore stronger: yea, rob-
bers, theeves, and ruffians, and
thine owne servants doe herein
excell thee, and dost thou then
count this a thing so much to be
esteemed? And as for agility and
swiftnesse, wert thou as nimble as
Asael, yet the Deere and Hare
would out-runne thee.

Mans glo-
ry where-
in it con-
sisteth.

God hath made us men: and
therefore extreamely folly it is to
boast of that, or to make any great
account of it, wherein the very
beasts

beasts goe before us. God hath made us Christians: let us know our place and condition, and not think that the want of such things as the Heathen have excelled us in, doth disable us to doe our Creator service in whatsoever calling. Let us observe the counsell^b of him that advises us, when we have this bodily strength, to use it: when it leaves us, to count it no great want or losse.

^c The Philosopher tells us that great and strong men ordinarily have lesse wit and wisdom then others, in which respect we may with *Themistocles*, liken many of them to the sword-fish, which hath a weapon but is heartlesse, they proove many times no better then that foole of *Salomons*, in whose hand there is a price, but his heart failes him. Great
D strength

^b Cic de
Senect.

^c Arist in
fine Phy-
siog.

strength when wisedome and grace is not answerable, breeds such a spirit in men as was in *Lamech*, *Nimrod*, *Goliath*, the *Anachims*, and the like giants. It is not the vast bignesse or largeness of the body that makes a man compleat, but the largeness of his heart, as in *Salomon*, 1 *Kings*. 4.29.

Nor all,
nor the
best actions
in
bodily
strength.

Most good
done by
the mind.

All action consisteth not in the strength of the body: no, nor the greatest and most profitable. Hee that in a ship sits at the sterne, not mooving out of his place, though his bodily paines be not so great as of others who labour in it: yet doth he alone more for the bringing of all safe to the haven, then all the rest. This therefore must be held as a sure Maxim, that more good is done by the endeavours of the mind, then by
bodily

bodily force. ^d Where no counsell is (saith the wise-man) the people fall, but where many counsellors are there is health. And againe, ^e without counsell thoughts come to naught: but in the multitude of counsellors there is stedfastnesse.

Experience is said to be *stultorum magistra*, and so indeed it is: for it makes them wise who before were nothing lesse. ^f Art teacheth onely generalls: experience informes us in particulars: which is the best and surest knowledge. ^g Now the Poet tells us, —*seris venit usus ab annis*, it is multitude of yeares that makes a man experimentally and truely wise.

Here it will be objected: Js all counsell then lockt up in the breast of the aged? may not

D 2 young-

^d Prov. 11
14.

^e Prov. 15.
22.

Experiēce
a good
teacher.

^f *Arist. lib*
1. *Metaph.*

^g *Ovid.*
Meta-
morph.

Old-age
hath the
best op-
portuni-
ties for
wisdome

young-men be able to give advice. I answer, Yes, but wee speake comparatively, and say onely, that Old-men have better meanes and opportunities for it then the younger, and yet the Philosopher doubts not to aver, that a young-man wanting time and experience, cannot be wise, so wise as I understand it. But further I answer, that my speech tends not to the disabling of any: onely it would free the age I treat of, from disgrace and contempt. Howsoever there is an instance that will extort from us a confession of thus much at the least, that when the counsell of the aged hath beene rejected, and the advice of younger men preferred before it, the successe hath beene very unhappy. It cost (we know) *Rekoboam* farre the greater part of

of his Kingdome.

But againe, some man hap'ly will say that the Old-mans weaknesse and insufficiency seizes not onely on the body, but possesse the mind also. I answer, first^h with St. Ierom, that Old-men instructed in youth in the liberall artes, and exercised in the meditation of the law of God day and night, thereby become through their age, more learned; by use, more settled; by succession of time, more wise: and doe reape most ~~swete~~ fruit by their long continued studies. *Discipulus est prioris posterior dies*, saith Seneca, the following day ever learns of the precedent. *Nunquam ita quisquam subductâ ratione ad vitam fuit, quin, &c.* ⁱ Never (sayes the Comick) was any man so exact in resolving of the frame and

D 3 course

Learning
increaseth
by age.

^h In Epiſt.
ad Nepot.

ⁱ Teren. in
Pharm.

^k Solon.

Defects of
Old-age
most in
the body,

course of his life; whom either new occurrences, or age, or experience did not assist with supply, and adde somewhat for the profiting of his judgement, and resolution, minding him of that whereby he perceaved that what he thought he knew, he knew not, and what hee held to be his best way, after triall he rejected as not so good. ^k Another saith of himselfe, Γηρόσκω δ' αὖτις πολλὰ διδασκόμενος, as I grow in yeares I grow in learning and knowledge. Againe I answer, that where the defects and failings of Old-age are fully and elegantly set forth, as *Eccles.* 12. there is mention onely of bodily defects: or if of the mindes infirmities also, they are such as proceed from the deficiency of the bodily instruments, which (I confesse) decay by Old-age: so

as

as neither the inward nor outward senses can doe their office so well as otherwise they might, but all this is to be imputed to the body, and not to the mind, and the young-man in that place standes charged with it, as with the effects and fruits of his wilde and unbridled carriage. ¹ Seneca said of himselfe, *non sentio in animo atatis injuriam*, to my minde my yeares are no prejudice at all.

¹ Epist. 26.

Come we now to the particular objects of mens indeavours afore mentioned. In the first place wee will consider of publique affaires, and they are either civill in the common-weale, or ecclesiasticall in the body spirituall, or Church of God.

Publique civill affaires may be distinguished by the times of peace and warre. When there

Old-men
of best use
in peace.

is peace, questionlesse the gowne (which best fits the Old-mans backe) is preferred before the sword, shield, or helmet, as of greater use for that time. Peace and prosperity, if extraordinarily wise governours be not as a strong bit to hold men in, is the mother and nurse of innumerable vices. *Sodom* and *Gomorrhah* are speciall instances. In peace therefore for the repressing of infinite enormities, the greatest wisdom is required, and where will that be found if not in the aged, in the grave Senate, which hath its denomination *a senibus*, from Old-men? The sagest and wisest among the Israelites were stiled, the Elders of the children of Israel. The 24. which sate round about the throne, (*Rev. 4. 4.*) were Elders, and upon that place
m one

in one faith, that whereas governing, instructing, judging, counselling are necessary in every society; Old-men are the fittest for the reverence of their age, ripenessse of judgement, gravity of carriage, experience in many things, and not least, for their freedome from perturbations, and quietnesse of their mindes; for the Old-man hath overcome his carnall lusts, and triumphs over them, faith ⁿ *Philo*, and so is crowned as a conquerour, *Prov.16.31*. The 28. likewise, of which *Lycurgus* made choice for his assessors, were Old-men: ° *Aristotle* tells us that for the counsell-table and seat of judgement, wisdom and experience are necessary, and that these are to be found chiefly in Old-men. *lib.7. polit. cap.7*. In the time of peace therefore

in *Perer.*

° *De legat.*
ad Cam.

° *Plutar.*
in vita Li-
cur.

Old-men
best Gene-
ralls in
waire.

therefore that must be admitted, *cedant arma toga*. Now touching warre, It may be thought that young-men who are full of hot blood, and have quicke and stirring spirits, are the onely actors for this employment, and to withstand the enemy. But neither may this be granted, unlesse we thinke that *Caius Minutius* was a better Generall then *Qu. Fabius Maximus*, whom old *Ennius* honours with this encomium, *unus homo nobis cunctando restituit rem*: that hee was the man, who by his wise delays restored *Rome* to *Rome* neere lost by the other rash, heady, young captaine. Or that he was out, who being asked whom he counted the best leader of his time, said, *Pyrrhus* were he old-enough. Or that *Paulus Aemilius* knew not what hee said and

and did ; who when he had with labour and difficulty (through which his forces grew weary and weake) broken in upon his enemies that were strongly encamped ; and was wished by *Nasica* presently to set upon them ; made answer, that so hap'ly hee should, were he of his age and yeares, a man so young.

What is the number of armed men, be they never so strong and valorous, when they are not governed by wise and stayed Captaines? or when the table of counsellors of warre doth not before hand, and after, during the service, upon due consideration of all circumstances of such a businessse, advise and direct what is to be done? What is it (I say) but as a great flocke of sheepe without a wise and watchfull shea-

Old-men
fittest coun-
sellors for
warre.

P. 1 King.
22.

shepherd, pursued and worried by wolves ready to devour them? Even like to that which befell P King *Ahab* and all Israel, when having refused the wise counsell of *Michaia*, hee would needes be swayed by the false advice of the false Prophets, touching his going to *Ramoth Gilead*? They were as the Prophet had foreseene, and foretold they should be, scattered upon the mountaines, as sheepe that had no shepherd.

Thus in the civill state: how in the Church of God? Heere the Ministers of the Gospell are the worke-men, the men of ACTION. Touching whom it is to be considered, both what is required of them in their place and function, and also how farre Old-age disables them for it.

The

The taske or worke, which indeed is of great weight, and of no lesse difficulty, is enjoyned them by their Master, the ^a great shepheard of the sheepe, the LORD J E S U S : and therfore his Word must be the rule of it. Now the office or charge is set forth unto us in Scripture, by divers similitudes: for the Minister is compared,

First, to a Shepheard, and his worke to feeding. *Feede the flocke of God which is among you, taking the oversight thereof, &c.* So ^r our Saviour to Peter: *Lovest thou mee more then these?* and againe, *Lovest thou mee*, &c. and the third time, *Lovest thou mee more then these? then, feed, feed, feed.* Hee had denied his Master three severall times: thrice therefore he is questioned for

The Ministers worke a weighty taske.

^a Heb. 13. 20.

Ministers compared
1 To Shepheards.

^r 1 Pet. 5. 2.

^r Joh. 21. 15.

for it. And three strict commands of feeding he receives, by obedience whereunto, hee must proove himselfe a true convert. As ^tin another place, when thou art converted, strengthen thy brethren, namely: by *feeding*, that must be an evidence both of his repentance, and thankfullnesse also to Christ, who by prayer had strengthened his faith.

* Luk. 22.
32.

2 To Builders.

* 1 Cor. 3.

Secondly ^uto a Builder, that must lay CHRIST JESUS for the foundation, and build upon it gold, silver, and pretious stones, not wood, hay, stubble.

3 To Husband-men

* *Ibid.*

7 Jer. 4.

Thirdly, to * a Husband-man: such an one as labours carefully, diligently, painefully ^yto plow up the fallow-ground of mens hearts, and to sow good seed, not corruptible, but the ^zincorruptible seed, the seed of regeneration,

* 1 Pet. . 1.
23.

ration, which lives and abides for ever : whereas all flesh is grasse which withers and fades away.

Fourthly, to ^a a Watchman that must give account; whose soule (tremble we at it) lies in pawne for the soules of the people.

Fiftly, to a Steward, ^b a faithfull and wise steward, whom his Lord makes ruler over his household, to give them meate in due season: to divide the word aright, and to give every one his portion.

Sixtly, to an Embassador for Christ, a most honourable service: a service of greatest consequence to the state of the Kingdome of Heaven.

To bee a Shepheard of
CHRISTS flocke, a Builder of
HIS

4 To Watchmen.

^a Heb. 13. & Ezech. 33.

5 To Stewards.
^b Mat. 24.

6 His Embassadors.
^a Cor. 5. 20.

Old-men
not so fit
for the
pulpit as
young.

H I s house or Temple : a Husbandman in H I s husbandry, a Watchman to H I s people, a Steward to H I s family, an Embassador to H I M ; it is indeed a great and a hard taske: and ^{ἡ ἀντι} Who is sufficient for these things? Not the Old-man, will some say : hee is too weake to beare so great a burden. True it is that *in Suggesto*, in the pulpit ordinarily he may not stand in comparison with younger men, whose sides are strong and able for a *Boanerges*, a sonne of thunder, which name (saith St. *Nazianzen*) was given to *Iames* and *Iohn* ^{διὰ τὸ μεγαλόφωνον}, for the strength of their voice. Yet wee reade of *Nestor*, old *Nestor*, that from his mouth, even in extreame age, *melle dulcior fluebat oratio* : that his speech even then was sweet, pleasing and delightfull.

delightfull. It is indeed the Old-
mans *decorum*, his grace, to speake
according to his temper, softly,
and with a low voice. His speech
must be grave and short, (^c saith
St. *Austin*) grave (as I under-
stand it) because hee speakes
with authority: and short for
want of strength and breath. Yet
may he doe it, if not with *Nestor*,
sweetly, profitably at the least.

The cheefe part of the Mini-
steriall office (I grant) is prea-
ching by voice, by meanes wher-
of, more ordinarily faith is
wrought, and men brought into
Christ's sheepe-fold: for faith is
by hearing. Yet it will not be
denied, that the Word of God is
taught also, yea and preached, by
the penne; else why did *Moses*
write those five bookes? and the
Prophets write and publish their

• in Psal.
113.

Preaching
the chie-
fest Mini-
steriall
function.

Preaching
by pen.

The pen
goes fur
ther then
the voice.

prophecies ? and the Apostles
penne and send abroad to the
Churches, (which by voice in
presence they had planted) the
history of the Gospell and their
Epistles ? and after them the Bi-
shops and inferiour Pastors of the
primitive Church their writings,
of which (we know) the Church
of God hath had, and still hath so
great and profitable use. It may
be truely said, that bookes have
winges, and flie abroad into all
parts of the world, whereas the
sound of the voice reacheth not
farre. And it is well observed,
that the translating of the old-
Testament into greeke by the
Septuagint, was a written prea-
ching, which prepared the way
for Christ among the Gentiles,
as the vocall preaching of *Iohn
Baptist* (who was *the voice of one
crying*

rying in the wilderneſſe) did among the *Iewes*.

Now for this kinde of preaching, that is, for writing, Old-age is the fitteſt and ableſt part of man's life.

Tell mee not what thou haſt heard and read, and onely ſo, but what after thy hearing and reading, thou haſt often taken into thy deepeſt meditations, ^dtryed and found to be the truth, in this or that point; ſetled in thy judgement; fixed in thy memory; embraced in thy affections; then, a long time practiſed in thy life and actions; and ſo made it to be truly thine owne. This, and onely this, is rightly called learning: and for it the Ancients will be beſt provided, by reaſon of the long time they have had to profit their meditations and writings,

Old-age
fitteſt for
writing.

^d1 Theſ.5

What is
true learning.

• Horat. in
Arte Poet.

Old Men
best furni-
shed for
writing.

• 1 Tim. 5
17.

by their continuall private cor-
rections and retractations: which
are lesse offensive then the pub-
lique: and so they will be the
ablest men for keeping the Presse
in worke, observing the rule of
the Poet, • *Novumq; prematur in
annum.*

As therefore the Apostle will
have *Timothies* youth to be no
disrespect to his Ministry: so
must younger men be intreated
not to rob^f the Elder of his due
honour, when hee labours in the
word and doctrine, though not
by a vocall preaching so much,
(by reason of bodily weaknesse)
yet by writing, for which he may
be better furnished then others,
even by his age. For having in
his younger dayes beene indust-
rious, taught by the Pismire (to
which *Salomon* sends us) by his
former

former labours to provide for the winter of his life; and learned of the Bee, to store up the word, sweeter then honey, and so become a Scribe, instructed to the Kingdome of God; hee brings forth of his treasury things both new and old. If hee have beene idle in his youth, it is youths fault, not to be imputed to Old-age. For s how canst thou find that when thou art old, which in youth thou laidest not up ?

Ecclief.
25.

Hitherto it hath beene proved that elder yeares disable not for publique service, either in Church or Common-weale. Now trie we whether the like may be made good, touching private busineses. They are domesticall or personall.

Old-age
fittest for
ordering
families.

First of affaires in the family.
We may not thinke that the house
E 3 thrives

thrives and prospers onely or chiefly, by the toyling labours of such as in it have stronger bodies, and doe more servile works. The Masters knowledge for ordering every businesse: his eye for oversight: his authority for holding every one to his taske: his wisdom and discretion in governing all that are under him: his assiduity in prayer, for a blessing upon all their indeavours: and lastly, his instructing them (according to his measure of knowledge,) that they may understand themselves, and doe what is required in their severall places; first in obedience to God their great master, that hath called them therunto, and then also to him whom God hath set over them: that they may doe their worke ^h *not with eye-service, but*

^h Eph. 6.
5, 6.

in singlenesse of heart, as unto Christ, and as the servants of Christ. These things are cheefe-ly conducing to the welfare and prosperity of a family.

When these duties of the *Pa-ter-familias* are omitted, God is excluded from building the house: and so that house hath a miserable downe-fall, *they all labour in vaine that build it.* And contrariwise, these thinges duly performed, are the most necessary and strongest pillars to uphold the family. Now for these Old-age is ever the fittest, in regard of its endowments afore mentioned.

And heere, because (^k as one faith) it is adull and livelesse discourse that wants examples for prooffe of what is said; let us see how this point may be exemplified.

What best
builds up
a house.

1 psal. 127.
1.

^k Cic. in
Parad.

Old men
worthy
Gover-
nours of
families.

25,

1 *Abrabā.*

2 *Isaack.*

3 *Iacob.*

Abraham was 140. yearesold, when hee tooke that wife and religious course, for the placing of his sonne *Isaack* in marriage, the most important businesse of a family: (which wrought on *Rebeckah*, that holy passion expressed, *Gen. 27. 46. I am weary of my life for the daughters of Heth: If Iacob take a wife of the daughters of Heth, like these of the daughters of the land, what availeth it mee that I live?*) In like manner *Isaack* when hee was old, and his eyes dimme with age, provided (in this kinde) for that his sonne *Iacob*. In *Iacob*, the father of 12. sonnes, wee shall see a worthy example of an able *Pater-familias*, even then when yeares were multiplied upon him; if wee behold him, *Gen. 48. and 49. Chapters*, how when his sonne *Ioseph* was come

come to doe the duty of an obedient and gracious sonne, to his sicke, and now dying father; hee rouses himselfe up in his bed, takes strength both of body and minde, and in that strength (as a Prophet) foretells, what would be the lot or condition of every one of his children, even to the comming of Christ: transferring the right of the first borne, both touching the inheriting the double portion in *Canaan* (otherwise due to his eldest sonne *Ruben*, *Deut.* 21. The cause whereof is exprest, *Chap.* 49. v. 14.) to the two sons of *Ioseph*, *Ephraim* and *Manasses*: and also concerning the dignity (the other part of the first-bornes right) to *Iuda*, in whose tribe the authority and power for government was constantly to remaine, to the comming of *Shiloh*: so of
the

4. *David.*1. *Kings.*
cap. 1. & 2.5. *Appius*
*Claudius.*Man cast
ing up his
account a
weighty
worke.

the rest as in these two Chapters. *David* is another example, he was old, and a dying man, when hee gave order for the setting of *Salomon* in the kingdome: a most important businesse (not politicke onely but domesticke) managed by him with great wisdom and courage, as we may observe in every circumstance of it: his age was no let. One example more: *Appius Claudius cecus* being of a great age and blind also, most carefully and wisely governed a numerous family, consisting of 4. sonnes, and 5. daughters, and many servants, having also not a few clients belonging to him.

And now what shall we say to mens personall affaires? are Old-men unable to manage them? I passe by other particulars of lesse importance. What thinke we of that

that greatest and weightiest worke,
that any man can take in hand in
this life? our often, or rather dai-
ly casting up our account, and
making our peace with God?
that *unum necessarium*, the thing
that chalengeth our most earnest
and most attentive thoughts and
studies? the thing to which our
whole life is destined? the busi-
nesse which who so neglects, all
his labours under the sunne will
profit him nothing at all? shall
we, can we think that the servants
of God (for of such Old-men we
speake all this while) when they
are growne in yeares, and have
served him long, doe waxe worse
and worse by their long continu-
ance in their faithfull service?
they in whom the graces of Gods
Spirit have had their increase
yeare after yeare for a long space?
that

Old-Men
fittest to
cast up
their ac-
compt.

God casts
not off an
old servāt.

Mat. 25.

that they, after all this, shall be the weakest and most insufficient for this worke of their account? doth God cast off an old servant that hath beene faithfull unto him, or extinguish that fire of grace, which hath beene so long in kindling and increasing? No, no; to such an one he will say, *well done good servant and faithfull*, &c. certainly whom God once loves, he loves to the end: and his gifts are without repentance.

For this, *David* prayes *Psal. 71.* with faith and assurance of obtaining. *v. 9. Cast mee not off in the time of old age: forsake mee not when my strength faileth*, and after, *v. 18. Now also when I am gray-headed, forsake me not.*

Gods pro-
mises best
apprehen-
ded by
old-men.

Againe, touching our apprehension of Gods promises, which concerne our salvation, is it not
most

most eager and ardent, most hungry and thirsting in elder yeares, when the good fight is fought, and the race neere runne? yes certainly. Wee may have an eye before to the promised inheritance, and to the recompence of reward with *Moses* : but then, in Old-age, *obuijs ulnis*, with reached forth armes we embrace it. Then, *Come Lord Iesu* : then our hand is on it, as it were : then we say with aged *St. Paul*, *Now hence forth is layed up for mee, &c.* Then we earnestly endeavour to that which is before us, and more neere us; pressing hard towards the marke : then with old *Simeon*, we resigne our selves to God, *Lord, now lettest thou thy servant depart, &c.* The motion of each body is according to the quality of it: things that are heavy (we know)
are

Old-mens
motion to
heaven
the stron-
gest.

are carried downewards : that which is light, soares upwards, so the unregenerate, the naturall man, being earthly, and of a lumpish quality, sinkes downe still lower and lower, even towards hell, till he is converted, and altered in his condition and inclination; and the neerer he is toⁿ his owne place, the faster hee moves, if grace prevent it not. So, on the contrary, the man that is spirituall, being also heavenly, moves towards heaven, and therefore the neerer he approaches to that his place (as in Old-age) the stronger will his motion be. An Old-man knowes that he is at the end of the day, for which he is hired to worke in Gods vineyard: and therefore the time of his worke being neere upon expiring, he will bestirre him, least death as
the

▪ Acts. i.

24.

the night overtake him, and put an end to his day or life, before his worke be at an end; hee will be carefull to observe that wise and necessary precept. ° *Whatsoever thy hand shall finde to doe, doe it with all thy power: for there is neither worke, nor invention, nor knowledge, nor wisdom in the grave whither thou goest.* He will labour (as the Apostle exhorts) to redeeme the pretious time formerly neglected and lost, (as who loses not much) and thus his age is so farre from disabling him for this work, as that it is to him a speciall premonitor, that doth *aurem vellere*, and call upon him to be prepared for his dissolution; and who then would complaine of so helpfull a companion, or be weary of him, or accuse him of inability.

And heere now this also must
be

° Eccles. 9.
10.

° Col. 4. 5.

Every age
hath pro-
per im-
ploymēts.

be considered, that every age or part of mans life hath, as gifts different from the rest, so likewise a different calling and employment, or taske. There is one of childhood, another of youth, a third of ripe age : and Old-age differs from them all. It were unreasonable to expect that of a child, which is required of young-men : or that of young-men which belongs to a greater growth : so neither must every thing that any of the former should doe, be required of Old-men.

God laies
no more
on any
age then
what its
able to
beare.

To grow towards a conclusion of this point; I say further, if we grant that some inability for action is to be found in this age, yet it will thence receive no disgrace : nor hath any man in yeares cause to complaine in that behalfe. For God is not to us as *Pharaoh* to the *Israelites* :

Israelites : he is no exactor, hee laies no more upon any man or age, then he inables him to beare : except it be in case of his disabling himselfe, by loosing his talent. ¶ God was so indulgent to the Levites, as that their corporall and painefull service about the Tabernacle, should determine and be no more required, after the age of 50. When *Moses* was old, *Ioshua* was appointed to be for him. When *Eli* grew aged and weake, God provided that *Samuel* should supply his defects. *St. Austin* when he was in yeares, gave over his Bishoprick to *Eva- dius*. ¶ It was a law among the *Romanes*, that after 50. none should be pressed to the warres: whence was that verse, *Miles depositis annisus secubat armis*. Neither might any be forced to be of
F the

¶ Numb. 8
25.

¶ *Senec. de
brev vita.
cap. 20.*

Proper 2
25.

the Senate of Rome, after 60.
*Solve scnescentem maturè sanus
equum, ne*

*Peccet ad extremum videndus &
ilia ducat;*

was the Poets suit to his *Mecenas*,
and his reason for it.

If in youth and ripe age wee
have beene diligent and paine-
full, there is not much left, or in
our hand to be done, when wee
are old. If there be much behind,
let us blame the former part of
our life, not old-age.

Time cō-
monly
too much
mispend.
Senec. ad
Lucil. E-
pist. 1.

A common, too common a
thing it is for men to spend their
strength, (* as one saith) *nihil
agendo*, or *aliud agendo*, or *malè
agendo* : in doing nothing at all,
or things impertinent, or things
that are evill. These things men
suffer, (" sayes the same Author)
to weare out their life, they divide
it

" Senec de
brev. vita.
c. 3.

it among them. Not so (saith he) in their goods, or lands: they are prodigall of their time, in which onely covetousnesse is lawfull (because time is pretious) but in other things, where it is forbidden, they are extreame-ly covetous.

If then Old-men be dispensed with, they may rejoyce at it, and comfort themselves in their manumission: and sit downe well contented, that being now *emeritis stipendijs & rude donati*, they are freed from such labours and burdens as are too heavy for them. Why should they be displeased at this so good a lot? *Senectutis fors est otium & quies*. It is the lot of old-age (saith one) that he hath leave to live quietly and be at rest.

Quiet acceptable
to old-age

Mans life is a pilgrimage, and

* *Francisc.*
Petrar.

will not the Pilgrim be glad of rest when he is weary? * *Amen*
viator est, qui labore via exhaustus, velit ad initium remeare. It were madnesse in the Traveller, that is spent with the labour of his journey, to desire to be where at the first he was. Our life is also a race: and how doth he that runnes it rejoyce when he is at the end of it?

Losse of
time
worse in
younger
then in el-
der yeares.

A wonder it is that any man should complaine of ease, or blame his age for freeing him of the toiles of this life. And, as for its being an occasion of contempt, in the eyes of younger folk; let them know, that one houre lost, or ill spent by them, while they are in their full strength, and not dispensed with for the workes of their callings (as none are) is more disgrace

grace to them, and shall also have a heavier account, then divers yeares of rest in Old-age, when men may truely say, ---*DEVS nobis hac otia fecit* : God hath given us leave to be at rest.

The II. Chapter.

Conteining the second supposed disgrace, cast upon OLD-AGE viz. Vncapablenesse of pleasures : and the answer.

FOR the full understanding of what shall be said in answer to this imputation; something is to be premised concerning the nature, and divers kindes of pleasure.

What
pleasure is

Good is
the object
of pleasure

First therefore to lay downe a
generall and breefe description of
it: It is defined to be a lifting up
of the minde by the presence or
hope of some good that is come
unto us or may befall us, an ele-
vating (I say) of the mind: for
as when any evill betides us or is
towards us, the minde is dejected
and discomforted: so when the
contrary, it is contrarily affected.
The object of pleasure is some
good that accrewes unto us: and
according to the difference of
things tearmed good, must plea-
sures be differenced and distin-
guished, for either they are
falsely, or they are truely so cal-
led. Falsely divers wayes. First
when they are good in shew on-
ly and opinion: and then it is
false pleasure that arises from
them, not unlike to that which
was

was in *Thrasilaus*, who thought all the ships that arrived at the haven, to be his, and received them with great pleasure and rejoycing: that all (likewise) which set forth were his, which he dismissed with a joyfull expectation of a gainfull returne: all the while counting himselfe an happy man that was the owner of so great substance, if any of the ships miscarried, he enquired not after them: if they returned safe, hee rejoyced. Thus was it with him in his frensy: and when he came to himselfe, he professed that he never lived more sweetely then when he was in that error, for hee had much pleasure (though false) and no care or trouble at all.

False pleasures

Secondly, things may not rightly be called good, when they are not so good, as they are
F4 esteemed.

esteemed. And they also yeeld
a pleasure (at least in part) deceit-
full.

Lastly, things may be thought
good (and alas, nothing more
common) when they are evill,
and sinnefull pleasure taken in
them must needs be the worst of
all.

** Cic. 2.
de finib.*

Now in every of these, ^a it is
truely said, and rightly judged to
be a vitious rejoycing, when a
man thinkes without ground, he
hath attained to that which is
good.

Touching the other kinde of
good, which we said is the object
of pleasure, to wit, that which is
truely and in its nature good, it
is of two sorts: the one worldly
and corporall, the other heavenly
and spirituell: and answerable
are the pleasures which come of
them,

them, either worldly or heavenly.

Concerning the worldly ; though often, through the abuse of them they become carnall and divelish, yet in themselves they are good and lawfull.

Worldly pleasures

First, because they are as a cordiall that releeves the infirmities of our weake nature ; or as an Inne after a long and wearisome journey.

How worldly pleasures are good.

Secondly, they are the blessings of God to animate and encourage us to obedience. ^bGod hath given man bread to strengthen him, and wine to glad his heart.

^b 1. Cor. 10. 31
15

Thirdly, they are approved of God in Scripture. ^cThere is a time to laugh and to dance, as well as to weepe and mourne. ^dAnd the same Preacher telles us, that God answers

^c Eccles. 3.
7
^d Ib. v. 3.

answers man in the joy of his heart,
and this rejoycing is (as it were)
the condiment of Gods
outward blessings, without which
such a blessing will cease to be a
blessing. For what were it to
have children, riches, honours,
and not to rejoyce in them. *Salomon*
confirms this also when
he sayes, there is no good in out-
ward blessings, but for a man
to rejoyce and doe good in his
life.

Fourthly, these pleasures are
many times both the matter and
occasion of praising God. The
matter, when a man beholding
the things in which he delights, as
the aforesaid children, riches,
&c. doth for them give God
praise. Occasion, when we have
used these pleasures so, as that
thereby we come to the service of
God

God with fresher spirits, and more cheerefullnesse.

Quest. But belong these pleasures to all men alike?

Ans. No, *to the faithfull alone they are sanctified: onely the upright in heart can rejoyce,* who can rejoyce when God is angry? *There is no peace to the wicked. As Iehu to Iehoram, how can there be peace so long as, &c.* So, how can there bee true joy, so long as our sinnes stand unremitted?

Now, in the next place, it will be needfull that we shew the great difference betweene these two, corporall and spirituall pleasures and rejoycing.

First, the corporall are subject to excesse, whereby they become dangerous and hurtfull to the body and soule: but the spirituall can-

Pleasures are good onely to the faithfull.

• 1 Tim 1.

4.
• Psal. 32.

11.

• Isa 57.

21.

Differēces betwixt corporall and spirituall pleasures.

1 In mea-
sure.

cannot be immoderate : for they arise from heavenly contemplation.

2 In pedi-
gree.

Psal. 4. 6.

Another difference is, that they have a different pedigree : the one proceeding from Gods speciall favour, the other from worldly things.

3 In satis-
faction.

A third : when the corporall nature is satisfied, those pleasures cease : as when men have abated their hunger and thirst, meates and drinckes afford no delight. Contrary-wisethe heavenly joyes and pleasures remaine and continue, the object of them being at all times pleasing and delectable : and the subject which is the soule and spirit of a man being alwayes capable of them.

4 In sea-
son.

^a Eccle. 2.

Fourthly, the sensuall pleasures are not at all times in season. There is a time when ^h to laugh-
ter

ter wee may say, thou art mad.

As there is a time to laugh, so there is a time to weepe (*Ibid*) as name-

ly when wee humble our selves before God for our sins, or when any calamity is either threatned,

or inflicted. Thats a time to fast

and pray and to afflict our soules :

then no worldly pleasures may be

admitted : they are as poyson to

our humiliation. Then, ¹ *wee*

must sow in teares, that after we may

reape with joy. Then, ^k *the body*

must be kept under. Whence it

is that the ¹ *Rich mans. Epicurisme*

became the more odious and the

greater sinne, in that *he fared deli-*

ciously every day, he made no diffe-

rence of times in his pleasures.

but the heavenly joyes are not li-

imited or excluded by any time.

For even in the greatest heavineffe

(which is the godly sorrow for

sin)

¹ Psa. 139

5.

^k 1 Cor. 9.

ult.

¹ Luk. 16.

sinne) the soule of Gods children partakes of joy and comfort; the Spirit of God, even then, yea and by meanes of that sorrow and repentance, assuring us, and sealing up unto us the forgiveness of our finnes, it being promised to such a turning to the Lord, from which assurance also ariseth peace with God and unutterable joy and rejoycing in our hearts.

5 In stability.

Fiftly, another difference betweene them is in regard of the unstableness of the one, and the firmeness of the other. While the comedy lasts, the spectator laughs: but the play and his pleasure end together. Contrariwise the spirituall joy is a continuall feast. Satan himselfe cannot rob the possessor of it, it is setled upon him by the word of Christ, your joy

Pro. 15.
15.

joy shall not be taken from you.

Sixtly and lastly, in regard of purity. Worldly pleasures and delights have alwayes some mixture of bitternesse, while a man feedes his conceit with abundance of temporall things, his heart is fed upon by three devouring vultures: much care in getting, more feare in keeping, and most grieve in loosing: and as for greatnesse (so greedily hunted after) it is ordinarily a continuall vexation; because of envy from inferiours, thwarting of competitors and jealousies of Princes and such like. How many great mens hearts have burst with the blasting frowne of a Kings fore-head? Nay sometimes the disrespect of no very great one, marrs all, which is instanced in *Haman*.

6 In Purity.

Thus,

Spiritual
pleasures
most pro-
per to old
age.

Thus, by way of preface (o-
ver-long I confesse) I have laid
the ground-worke of my answer
to the aforenamed imputation,
and now I aske whether of these
two kindes of pleasures is it, the
want whereof they say is a disad-
vantage to Old-age. The hea-
venly? they will not, they can-
not say it. For who may be more
replenisht with this joy then the
Old-man, in whom the graine of
mustard-seed hath had so long
time to take roote, and to grow up
to a tree that reaches up even to
Heaven, the seate of everlasting
joy and happinesse? then hee
whose daily exercise it is to stand
knocking at the gates of Heaven,
of his house and home, towards
which he hath beene long tra-
velling, *and for which he hath
fetcht many a sigh and grone?*

• 2 Cor. 5.
4.

The

The other kinde therefore of joy or pleasure it is of which men (belike) are deprived by living long. And of that what shall we now say? If wee aske heathen Philosophers their opinion, they will tell us, that it is grosse and brutish: both an inticement to vice and a nourisher of it: that to bring pleasure into the company of vertues, is to set a strumpet amongst chaste and honest Matrons: that to say it is our cheefe good, is, *vox pecudum, non hominum*, to speake like brute beasts, not like men; that the greater the pleasure, the more it remooves the minde from its seat and state: that it is a flattering enemy: that with vertue it hath no converse, nothing at all to do: that it makes a man neither better, nor more praise-worthy: that nature hath

G given

Want of corporall pleasure is no great disadvantage.

The vanity of corporall pleasure.

given to man nothing more capitall and deadly, a greater plague or enemy: that no high or heavenly cogitation can consist with it: that he is not to be counted a man, that would spend one whole day in such pleasure: ^p that it more often leaves cause of repentance then of remembering it: ^q that the desire of it is full of anxiety and doubtfull feare, but the satiety of it, is repentance: ^r that to it loathing is the nearest neighbour. ^s What enemies (saies one) can bring upon a man so great reproach and shame, as comes to some men by their own rejoycing? There is (saith the same Author) a sort of men that drowne themselves in pleasure, without which they cannot be, when once they are accustomed to it: herein most miserable that

^p Cic. 2. de finib.

^q Boet. lib. 3. de consolat.

^r Cic de oratore.

^s Senec. Epist. 28.

that they are come to this passe,
 that the things which before
 were superfluous and needlesse,
 are now to them made necessary,
 and so they serve their pleasures,
 enjoy them not. * In another
 place hee tells us, that pleasures
 embrace us to the end they may
 stifle and strangle us: where also
 hee gives us an instance in *Hanni-
 ball*, so hardy and patient, that hee
 endured the snow, ice and ex-
 treame coldnesse, and also the
 dangerous passage on the *Alpes*:
 but yet the pleasures of *Campania*
 enervated and overcame him.
 So what he had gained by warre,
 he lost by pleasures. * *Aristotle*
 will not have such pleasures to
 bee numbered among things
 that are good, because they are
 not the subject of any art.

This account the Heathen made

* *Idem* E-
pist. 51.

* *Ethic. lib.*
 7. c. 11.

of this kinde of joy; the vanity and evill whereof they had learned onely by experience, and the light of nature, but we have besides these the Scripture for our warrant; and thence wee are taught, that such as live in pleasures, are dead while they live, and that *Salomon* hath long time passed his sentence on them, that they are vanity. *Salomon*, who had them in great abundance, who professes of himselfe, that whatsoever his eyes desired, hee held it not from them, that hee gave himselfe to wine, builded houses, &c. as *Eccle.2.* and when he had sucked from these delights what possibly they might afford, in the end he is forced to confesse, that they are all *vanity and vexation.*

This world is like to an infecti-
ous

ous house, in which a man is forced to dwell, he hath no remedy: and such pleasures are a part of the world,^a *and must therefore be crucified to us and wee to them.*

They are the Divells baites which he laies to catch us. *Hamus Diaboli trahens ad perniciem*, y saies S. Basil, they are the kisses of an enemy, pleasant indeed, but most dangerous and hurtfull:^z and therefore the wounds of a lover are to be preferred before them, they are *Indas*-like kisses, that watch their time to betray us.

Voluptuous living is as ^a *thornes that choke the Seed of the Word.* It is possible and too common a thing that a man addicted much to pleasures^b should love them more then God, to most men they are^c the pleasures of sin.

Here haply it will be objected,

G 3

that

Corporal pleasures dangerous

^a Gal. 6. 14

^y Ad^a and Bap^t.

^a Pro. 27 6.

^a Luk. 8. 14.

^b Tim.

3.4.

^c Heb. 11.

15.

Corporal
pleasures
can hardly
be well u-
sed,

that what hath beene said in this point, makes not simply against pleasures; but pleasures abused. In answer whereto I say, first that our corrupt nature is ever ready to abuse them: and therefore better and safer it is to want, then to have them. Can we so mistake our selves as not to know either who or where we are? Our owne weakenesse or inability to stand upright? or the ground on which we are while given to pleasures how slippery it is? Our first Parents when they were in their full strength fell from their innocency, in that Garden of delights: and shall we then be confident and secure in this our weak constitution of body and sinnefull disposition of soule, and think our selves free from the danger of earthly pleasures? If by that
their

their παράπλοια a world of calamities fell upon them and their posterity; what may we feare will come on us, when to the misery of *Adams* abusing pleasures, that is added which is due to our like sinne! It will be misery upon misery, even an heape or pile of evils. The tempter was so flesht by the foile hee gave, and the victory he got in Paradise, that he presumed to lay the same baite for our Saviour himselfe in the wilderness; and though there he was repulst, yet by the same temptation hee hath since, and doth continually prevaile more or lesse with all the sons of *Adams*.

God usually layes afflictions upon his dearest children, giving them the soure of this world, rather then the sweet: and it is to

Afflictions
to weane
us from
pleasures.

weane them from the tickling delights of bodily pleasures. Certainly God would not put them, whom he so entirely loves, to purchase their freedome from these things at so deare a rate, were they not exceedingly dangerous unto them.

Lawfull
things in
danger let
goe.

1. Cor. 6.
12.

But the Apostle makes a direct answer to this objection; *All things are lawfull, &c.* He standes there stoutly upon his priviledge, his dominion and power which he hath received from God over all these lawfull things; and resolves with an eye to God first, and then also to his owne dignity and safety, not to be so uncircumspect, so unthankfull to his Lord and creator, or so base in respect of himselfe, as to lay downe this great prerogative, and to become a servant to his servants

servants, he will not embrace and hug that with danger of dishonouring God, and wronging himselfe, which he hath received to a quite contrary end.

When a man is on the sea in great danger, he will cast out all the wares be they never so rich, for the safety of his life, so would we in this case, were we as sensible of the soules darger, as of the bodies.

It is our Saviours both counsell and charge in case of offences, to be contented to part with our right hand and right eye, which we know of how great and necessary use they are to us.

A shame it were for Christians to be put to schoole to heathen men, especially to the vainest and idlest of them, the Poets; yet they may teach us in this point of pleasures.

tures. For they plainely shew us in the fable of the Sirens (what we are not apt of our selves to beleeve) how dangerous a thing it is to be within the reach of these deceitfull,enticing, and bewitching delights.

Drunken-
nes & un-
cleannesse
seldome
severed.

• In Tit. c.
1.

Pleasures
nake
brutish.

There are two most grosse and hatefull finnes which reigne in the world; drunkennesse, and whoredome. The former is an incentive to the latter. *Nunquam ego ebrium castum putabo.* I will never count him chaste (*saith St. Ierom.) that is a drunkard. Now these two finnes are the filthy finckes of sensuall and brutish pleasures, the consideration whereof were enough to make a man that is wise and circumspect, at the very naming or thought of sensuallity, to start backe and flee from it, as from the most dangerous

rous enemy of his well-being.

I come now at last to answer the imputation, that Old-age be-
reaves us of these kind of plea-
sures, and first I say ^t with him,
O preclarum munus, &c. O thrice
happy and welcome age, that
taketh us off from that which in
youth is (through mens aptnesse
to abuse it) the mother and
nurse of infinite vices, most hurt-
full unto us? and ^s with another:
how sweete a thing is it to have
given pleasures the farewell? and
^h againe. *Ago senectuti gratias,*
&c. I thanke my Old-age for
fastening me to my bed, and dis-
abling me to doe what I should
not doe.

Further J say that this despised
age (freed from the dominion
of such pleasures) helps us in
that which the Apostle by the rare
vertue

It is a glo-
ry to Old-
age that it
takes off
from plea-
sure.

^t Cic. de Se-
nect.

^s Seneca. E-
pist. 12.

^h Idem. E-
pist. 67.

Old age
works joy
in the want
of plea-
sures.

11 Cor.7.
29,30.

Pleasures
are dan-
gerous
guests.

vertue of temperance, obtained;
to wit, ⁱinabundance of worldly
joyes and delights, to be as if we
were without them: to be *when*
wee rejoyce, as if wee rejoyced not:
and contrariwise, in absence of
them, to be as if wee enjoyed
them: *as sorrowfull* (saith the
Apostle) *yet alwaies rejoycing.*

Wee hold him a bad and dan-
gerous guest, against whom we
should (and will if wee be wise)
shut our doores to barre him en-
trance. These pleasures there-
fore being such as if we admit of
them, are likely to rob and spoile
us, may be wanting and we the
safer by it. Happy are we when
we suffer not our outward senses
(which are the doores and win-
dowes to let these theeves in) to
stand open to them. The most
delightfull object of the eye, to

a voluptuous man, is the favour and beauty of a woeman, a peece of well fashioned and coloured clay. *Yet is favour deceitfull and beauty vanity.* which caused *Job to make a covenant with his eyes, to bind him not to thinke of a maide.* And David prayes, *Psal. 119.37. That his eyes may be turned away from beholding vanity.* The eye to many is a very Pandor. The pleasure of the eare is Musick: but was *Salomon* any whit the better, or not the worse for his men-fingers and woemen-fingers, &c. The Rose is for the smell, but how is it compast with prickles. Honey pleases the taste, but the stinging Bee lies lurking in the combe: and the Wise-man counsellis him that hath found honey, to eate no more then is sufficient, least he be

*2 Prov. 31.
30.*

1 Job. 31.

*2 Prov. 25
16.*

be overfull and vomit it. The taste is often the gluttons purveyor. The touch is a wide window to let in pleasures: but the objects of it are to many as pitch, *"which who-so toucheth shall be defiled."*

It is a precept no lesse necessary then ancient, *Maturè fias senex*, Bee old betimes, that thou maiest long be so. J. admonishes us, in youth to abstaine from the delights of this world, and then to be as Old-men, if we will come to that age, live long in it, and have it tolerable and pleasing, such as will give no cause to say, *"I have no pleasure in it."* That of the Poet, *Jam fure is true: voluptates commendat rarior usus*, nothing doth so much commend such pleasures, as the rare use of them. So then, if pleasures of this kind

• Eccle. 15.
1.

• Eccle. 12

Losse of
bodily
pleasures
recompen-
ced in spi-
rituall joy

kinde have left and forsaken Old-age, or it abandon'd them, it is no losse at all : and were there some detriment in it, yet would it be abundantly recompenced by the farre better, the truly comfortable, the heavenly pleasures, afore mentioned : of which elder yeares afford a greater, more then the elder Brothers portion. For those other having left their station, make roome for these, which are better guests to be entertained by the soule of man : roost or dwel together with safety in one heart, they cannot. How blessed a turne is it, when a flatterer, the worst of all enemies, is removed, to make place for a true and faithfull friend :

be overfull and vomit it. The taste is often the gluttons purveyor. The touch is a wide window to let in pleasures: but the objects of it are to many as pitch, *"which who-so toucheth shall be defiled."*

It is a precept no lesse necessary then ancient, *Maturè fit senex*, Bee old betimes, that thou maiest long be so. J. admonishes us, in youth to abstaine from the delights of this world, and then to be as Old-men, if we will come to that age, live long in it, and have it tolerable and pleasing, such as will give no cause to say, *"I have no pleasure in it."* That of the Poet, *Jam fure is true: voluptates commendat rarior usus*, nothing doth so much commend such pleasures, as the rare use of them.

So then, if pleasures of this kind

• Hecl. 15.
1.

• Eccle. 12

Losse of
bodily
pleasures
recompens-
ed in spi-
rituall joy

kinde have left and forsaken Old-age, or it abandon'd them, it is no losse at all : and were there some detriment in it, yet would it be abundantly recompenced by the farre better, the truly comfortable, the heavenly pleasures, afore mentioned : of which elder yeares afford a greater, more then the elder Brothers portion. For those other having left their station, make roome for these, which are better guests to be entertained by the soule of man as roost or dwel together with safety in one heart, they cannot. How blessed a turne is it, when a flatterer, the worst of all enemies, is removed, to make place for a true and faithfull friend :

The III. Chapter.

*Conteining the third assercion cast
on OLD-AGE, touching its weak-
nesse, and the answer.*

THE next imputation is, that in elder yeares we are weake. For answer, first I see not why the Old-man should bee singled out, as one liable to the greatest disgrace, in respect of the curse and punishment which was laid on all the posterity of *Adam*, without exemption or immunity of any age. But I will addresse my selfe to a more distinct and particular handling of this point.

There are two things inquirable in it: one touching infirmity, the other concerning sicknesse.

We

Wee will consider of them both, and that comparatively, that it may appeare, which of the sundry ages of mans life is least subject to this impuration.

And first of Infirmitie; which in my sense is an inclination and aptnesse in such or such an age to any thing that is evill, either in body or mind.

Infirmitie
what it is.

I passe by the *ἐμβρυον*, the child in the mothers wombe which suffereth nine moneths imprisonment, and when at the last (if at the last) it is delivered from that misery; comes forth with great paine and danger, both to it selfe and the mother. Let us see how it is with it after it is borne and becomes an infant, and so attaines to the first age of mans life. *Naked doth it enter into the world* (so *Iob* professes of

Infants in
firmities.

H

him-

In pro-
m. lib 7
nat hist.

himselfe) whereas other crea-
tures (as Plinie hath observed)
are some of them provided both
of armour defensive and offensive:
the Bull of hornes, the Lyon
and Beare of pawes, the Bore of
tusks, the Elephant of a promus-
cis, a trunk or snout, and many
others, some of defensive one-
ly, as Trees have their rine or
barke, Fishes, many of them their
shells, all their scales: Beasts
their thicke skinnes and haire,
Fowles their feathers and wings,
Sheepe their skins and wool, &c.
chiefly the poore infant is borne
naked and unarmed: in it selfe
utterly destitute of helpe and de-
fence.

True it is, that our good God
and provident Creator, whose
tender eye is continually on this
his so weake a creature (his pu-
nish-

nishments being alwayes tempered with mercy) hath provided for it in this most feeble estate; which is thankfully acknowledged by *David* (*upon thee have I been stayed from the wombe*) yet miserable is the infant considered in himselfe, in respect of this his nakednesse; which is not as that, *Gen. 2. 25.* then our first Parents, when they stood upright before their Creator, were clothed with admirable glory (as *Chrysostome* noteth) such as to which no outward covering could adde any grace, ornament, or helpe; there being then no need: but this I speake of was and is still a punishment of *Adams* sinne and ours: such a punishment as of but that God reaches forth his helping hand and gives aidants in this great weakenesse

9 Psal. 71.

6.

11. 12. 13.

20. 21. 22.

beginning

H 2

and

and distresse) would expose the infant to the greatest corporall misery: and as it is, it cannot passe for better then a heavy case, a great infirmity.

Infants
come into
the world
crying.

Yet besides this, a most pitifull cry (ordinarily) accompanies its comming into the world; which tells us that it foresees, or rather foreseeles the innumerable miseries to which it is borne, when it looks into the vale of teares. And so proper is this cry to its birth, that the Law supposes it dead-borne, or (as the common word is) still-borne, if then it cry not: if it be still at the birth and doe not testifie (by this one and onely voice or meanes it hath, to expresse it selfe and call for life and preservation) how weake it is.

These are the lamentable beginnings

ginnings of this miserable life in the Infant. And as it begins, so it continues to the end of this miserably-weake age, finding no great alteration or amendment, it is still apt to give notice of its paine and feebleness.

But see further, how this weak guest is afterwards entertained in this troublesome tempestuous world. Immediately after the birth, it is taken, and hands are layed on it (as if it had highly trespassed by breach of prison and coming forth of the wombe) and then presently it is bound hand and foot, which is so grievous unto it, that it doth not so much as smile (it wee will beleeve *Plinie*) before the fortieth day.

Of this age therefore we may truly say, that it is weakenesse

Infants
how first
handled.

and misery in the abstract.

It is reported of the men of *Thracia*, that when a child was borne, the neighbours sitting round about it, were wont with great lamentation and mourning, to reckon up the many miseries with which it was to enter into this world: and on the contrary, when any dyed, to carry the corps forth with no lesse joy and rejoycing; commemorating the calamities from which it was delivered. The Preacher also tels us, *that the day of death is better then the day that one is borne.*

Eccl. 7. 3
Infirmity
of child-
hood

Reddere
qui voces
jam scit
puer & pe
de certo sig
nat humi
Horat. de
Arte Poet

The next age is Child-hood, which (saies the Poet) begins when there is ability to speake and to goe. How fares it with the child during this age? Is it not also weake, so weake and tender

der that it requires (for divers
 yeares) continuall attendance,
 being as yet but a gristle as it
 were of no strength; no, nor of
 wit, to avoid the danger it may
 fall into. After when it is come
 to more growth, so infirme is it
 both in body and mind, that there
 is no hope of its avoiding infinite
 mischiefs, have it not the help of
 others.

Were it not so, what neede
 would there be of the yoke which
 children beare under their Go-
 vernours, Parents, Schoole-mas-
 ters, Tutors, &c. Why else doe
 they passe thorow infinite affright-
 ing feares, in regard of necessary
 severity under that government?
 Were it otherwise, it would bee
 needlesse and no better then cru-
 elty, to put them to the grievous
 paines which they undergoe

The yoke
 of childre

with no small reluctancy: and which are to them almost intolerable, their weake nature not brooking it. The truth is the scales fall not from the eyes of their mindes; neither can their hearts though tender bee new moulded without much adoe, without their great paines both in doing and suffering: *Multa tulit fecitq; puer, sudavit, &c.*

Correctio
of childre

To what end else were restraint from childrens desires set upon sports and pleasures? Were they not weake, correction would not bee of so necessary use to them, which *Salomon* saith, *Who so spareth hates his sonne.* Certainly chastisement and good breeding is of greater use to this age then bodily sustenance. For *"Foolishnesse is bound up in the heart of the child, and no way is there*

Prov.13.
34.

Prov.22.
15.

there to drive it from him, but by the rod of correction. When this rod is neglected (as too often it is) what's the danger? What will come of it? Of this also *Salomon* resolves us: *Smiting with the rod* (saith he) *delivers a soule from Hell.* Is correction so needfull to keepe the child out of this bottomelesse pit? Then is hee of an infirme and weake estate.

If Child-hood were not an age of great infirmity, the mother that lookes on her sonne with a tender eye, and in the bowells of love and compassion; sighing to remember how lamentably he came into the world, and how dearely she hath bought him; with what care also and paines, she hath nursed him and brought him up to this age; would never dispense

Prov. 23

14.

Mothers
care over
children.

Pro. 23.

13.

penſe with her naturall affection,
and ſuffer him to be under ſo hard
a diſcipline (much leſſe her ſelfe
be the executor of it) but would
ſay, as many doe, *“If I ſmite him
with the rod, hee will dye, for
greefe hee will waſte and pine a-
way.”*

In a word, the child is a young
tender plant, that with much care
and diligence muſt be defended
from hurt and propped up, that it
may grow ſtraite: infirme therefore
and weake.

Infirmities
of young-
men.

I come now to the young-man,
he ſtands upon his reputation and
makes account that of all men he
is freeſt from the infirmities and
calamities of this life: ready to
ſtabb all gaine-ſayers, yet is hee
in the greateſt danger, and moſt
ſubject to infinite evils. This
weake and humorous diſpoſition

is described by the same² Poet, in sundry particulars, and from him I willingly take it, least I might seeme to have a stitch to this age, and to be an over hard and harsh censurer of it.

First,² he is overjoy'd at his liberty and freedom from the yoke, which lately he had borne: at his being now his owne man, as we say: at his having the reins loose, so as now he may (like the untamed horse, newly broken from his rider) shife it abroad and runne the wilde-goose-race without controule, up and downe in the world; delighting himselfe and feeding his distempered desire and unbridled affections, sometimes with one vanity (sinne rather) sometimes with another, till he hath run himselfe out of breath, as it were.

² Horat. in
Arte Poet

Liberty a-
bused by
youth.

² Tandem
custode re-
moto gau-
det equis
canibus,
&c. *Ibid.*

Second-

Youth easily seduced.

Cereus in vitium facti. ibid.

Youth scornes counsell.

Monitoribus asper

Youth improvident and prodigall.

Urilina tardus provisor, prodigum eris. ibid.

Sublimis cupidusq.
Youth variable,

Amatarelinquere pernix lb.

Secondly, ^b he is easily seduced and carried away by evill perswasions, which bewrayes greater lightnesse and weaknesse in him.

Thirdly, if any give him better counsell, and reprove him for his evill course, ^c he will not abide it, but flings out and counts his best friends his enemies : which makes him incapable of amendment.

Fourthly, ^d as he is improvident and carelesse in providing necessities, so is he wastefull and prodigall in spending.

^e Fifthly, he is lofty and highly conceited. *Quod vult, valde vult*, most violent in his desires.

Lastly, ^f he changes, as the wind: never long in love with any thing: now of one mind, anon of another.

I wish I were able to set forth the weakenesse and vanity of youth, in its proper colours, that it might appeare in how unfit a Cabinet the ornaments of this age are laid up. Mistake me not: I note the vices onely to which this age is subject; to youth it selfe I have no quarrell.

Yet in regard of infirmity, I can no better compare it then to a Ship on the Sea, that is fraught with variety of costly wares, but wants a skilfull Pilot to guide it and keep it in safety when stormes arise: whereby often it comes to passe, that it reaches not the haven, but ship, wares and all sinke in the deepe Ocean. Put into this Ship, that is, grant there is in the young-man, what you will or can imagine him to be endowed with: bodily strength, agility, fresh-

Youth
like a
ship.

freshnesse of wit, firmenesse of memory, as much learning and knowvledge as his tender yeares by the helpes he hath had, can furnish him withall: and whatso- ever else selfe conceipt possesses him of: his violent disorderly af- fection, like a blast of wind, many times sinks all to the bottonie of perdition.

Bodily
strength
dangerous

So vaine a thing is bodily strength to youth, that not onely it steades it not, but contrariwise being the breeder of a ground- lesse confidence, it pves it upon infinite dangers: yea, it is the in- strument or meanes by which corrupt nature doth worke its o- verthrow. What security and carelesnesse is there in thost young men, that enjoy health and strength: what hardnesse of heart: how farre are many of them from
any

Youth se-
cure.

any thought of repentance, and all because they put farre from them the last day of account: presuming that for them there vwill be time enough hereafter. Things that are farre off seeme lesse to us then they are, as the starres in the firmament. So, because young-men behold death in a great distance, they neglect both it, and what it brings, as things not worthy their minding. So was it with *Salomon's* young-man whom hee tooke to taske, *Eccle. 1. 19.* and therefore *Bernard* tells us, that strength is hurtfull, when it tends to disobedience, and onely then profitable when it is joyned with humility of heart: and another counsels us, to use bodily strength and health, that it may further the health of the soule.

duoy
go from
or mied
age-blo

3. M. hic O
dromat
. 1. dil
s De inf
fiore dano
cap. 46 on
noit amio

Greg. pa-
storal. par.
3. c. 13.

Youth
most op-
posite to
Old-age.

I could willingly stay yet longer in my discourse of youth, for that it stands most in opposition to the age I treat of, and looks at it commonly with an eye full of scorne and contempt: repining at its length of daies, and oftentimes thinking it long ere it succeeds the Old-man in his offices, lands or goods. So did that proud and ambitious *Abolom*, when he thirsted after his fathers Crowne. *Filius ante diem patrius inquiri in annos.*

Ovid. Metamorph. lib. 1.

Youth hath most need of reformation

This one thing here I may not pretermitt, that both *David* and *Salomon* single out this age, as that which hath most need of reformation, as *Psalm. 119.* *Where withall shall a young-man cleanse his wayes?* And *Ecclesi. 11. 9.* *Rejoyce O young man in thy Youth, &c. but know, &c. and Cap. 12. 1. Remember therefore*

fore thy Creator in the dayes of thy youth. And Prov.4. he makes the simple man and the young-man to draw in one yoke, and equally to want instruction. These two so skilfull Physitians of the soule, would not have chosen this subject to worke on, or lighted on the young man for their patient, had they not thorowly viewed his state, and found that in his understanding, will and affections he is (for the most part) exceeding infirme and weake, and much every way out of frame.

That which hath beene said I take to be sufficient to cleare this point, that the young-mans strength and flourishing estate when it is at the highest pitch, ordinarily makes him no whit the better nor more happy: but much
I more

more miserable every way :
so weake and infirme an age it
is.

Mans age
when it
begins.

The next in order is *mature*,
or ripe age, in Latine, *at as viri-
lis*, mans-age. From which de-
nomination wee may conceave,
that till then a man is not a man,
not the infant without question :
not the child : no, nor the youth
though he strut it out, and thinke
there is no man-hood to be found
but in himselfe.

Mans age
in evill
immove-
able.

This *at as virilis*, is an age (I
confesse) more staid then the
former, and lesse hot and violent
in affections : but yet more stiffe
in every thing : and so whatsoe-
ver is evill in it, is more perma-
nent and unmoveable, and con-
sequently more hurtfull. The
child (as I shewed before) is as
a tender twig, newly planted and
easily

easily brought out of frame; yet flexible. Youth, the flower of mans life, is like a tree in the spring-time, beautifull in blossomes, which gives hope of fruit: and though these blossoms, many times are blasted, and so the tree becomes unfruitfull, yet is it of a more yeelding disposition: and vice being not yet habituall in it or deeply rooted, is more easily nipped in the head. But this age of which wee now enquire, though it be (for its season) apt to yeeld fruit: yet many times for grapes it brings forth wild grapes: neither will it by the dresser of the Vine so easily be wrought upon for better fruit.

But what is it, that the heart in this age, is commonly and in most men set upon? Our Author tels us that too. * Men here labour

Man-age
aspires
high.

* Querit
opes & a-
micitias,
in seruit
honori. Ho-
rat Ibid.

for riches that they may be settled in a great estate: they procure the friendship of great ones, so to be backt in whatsoever they doe, be it right or wrong: they aspire to honour, and labour to be great: and all this many times, that they may be the onely commanders in the places where they live, and may without controule overtop and oppresse the under-shrubs, the ppoore weake underlings among the people: and ¹so they fall from one extreame to another. They shunne the improvidence and prodigality of their youth and light upon the contrary covetousnesse, the root of all evill. They will no longer bee rash, simple and unadvised, as in their younger yeares: and to avoid that, they study to bee subtile and crafty, and fall to plodding

Mans-age
prone to
wrong.

Dum violenti fluitant vitia, in contraria currunt Et a libi, in vitium ducit culpa iuga si caret arte. Hora

ding and plotting for their private (not alwayes good) ends. They seeme ashamed of the facility and tractablenesse of youth, and become as a brasen wall, standing unmooveable against whatsoever crosses their whatsoever resolutions. To avoide levity, they become obstinate: and so in the rest, and how great then is the weakenesse of such mens minds, though this bee the most stable, and the most commendable and in the common account of all the ages.

The Poet, our Author, forgets not the Old-man: he feesles his pulse also, and notes his condition and properties: but they are such, as bring no disparagement, but a grace and commendation to this age. But what are they? he seekes riches, and makes no

Old-mens
care for o.
thers good

*Quærit,
& inven-
tis miser
abstinet, et
timet uti
ubi supra.*

use of them to himselfe : true, he is contented to be poore and (in a sense) miserable himselfe, that others may be rich and happy : when he is gone wil not the child, the young-man, the man of ripe-age, will they not all (that is all men) commend him for this ? For them he gets, for them he keepes what hee spends not, that they may enjoy it after him, and praise both him and his abstinency and bounty in the joyfull use of it. They are his heires, to them he leaves his *plus viatici*, the greater part of his provision, *quibus plus via restat*, because they have (in likely-hood) a farre longer journey to goe. This (sure) is providence and care of posterity, not covetousnesse. The eldest man alive is not so stupid and senselesse, as to thinke hee shall
carry

carry his goods with him to his grave, and may not this be another end of his sparing, that the hope of legacies may gaine to him regard and love while hee lives from them, who are apt enough to despise his gray-haires.

• *Molestus est inter juvenes senex*, sayes one. OLD-AGE is troublesome and unpleasing to youth, Many Old-men that have outed themselves of all, or neare all, while they lived, have after it continued alive long enough to repent when it was too late.

Besides, it is certaine that though this man of yeeres, by help of his even temper, is able to use the wealth he hath, with greater benefit, and lesse hurt to himselfe and others, then younger men, who hardly observe a meane in any thing: yet being wea-

• *Mcnäder*.

Old-men
best use
wealth.

ned from the pleasures of this world, to which his riches might be the fuell or materials; no marvell if he abstaine from a much delightfull use of them. While his mind feedes on better food, his body and mind both are contented to want the use of the worser, strange it were if such contentednes and moderation should breed reproach.

Old-age
not to bee
blamed
with per-
sonall
vices.
• Psa. 113.

But S. *Austen* may seeme to stand against us in this point. • He tels us that in Old-age, all other vices decaying, covetousnesse *juvenescit*, encreaseth and groweth daily. I answer, first it is unlikely that this his censure was generall, because hee knew well, how farre himselfe in his elder yeares, was from it, and doubtlesse if he wrote it while he was young, when he was growne old

old, he would have retracted it from his experience in himselfe, had he meant it of all, Probable it is that he said it either according to the common tenent of the disgracers of this age; or because some Old-men of the worser sort are such, and in that case it is *morum vitium, non senectutis*: to be ascribed not to the age, but to the viciousnesse of the former part of mans life, whence the habit of covetousnesse might grow up. It is absurd (saies^p the Patron of this age) that an Old-man. should (as an Old-man he meanes) bee covetous: no lesse absurd, then for one to vex himselfe with getting still more and more provision for his journey, when he is come neare the end of it. Certainly, that which it is absurd for a man to doe, and incredible

Old-men
not covetous.

p Cato major apud
Cic. de senectute.

The
ground of
Old-mens
parsimōy.

¶ Dio. Cyn

dible that he will do it; it is as absurd to thinke he is culpable in it, or to accuse him of it. Lastly, it may be answered, that, were the Old-man faulty herein, somewhat might be said for him by way of excuse: viz. that it is caused by an incident infirmity, which is feare of want, arising partly from the coldnesse of his temper, and in part from his inability (now) to get any thing by his labours or indeavours; which may seeme to free him from the scraping covetousnesse, though it put him hap'ly upon parsimony or warinesse in spending. ¶ One being asked what was in *vita calamitosissimum*, the heaviest calamity in this life, answer'd well *ἡ πτωχία*, the estate of a poore needy Old-man. So then, the calamity of want

want being greater to this age then to the other, to be sparing in it, is skarse any fault at all. For nature it selfe gives every creature a kind of care and desire to preserve it selfe.

Further, ' It is said that the Old-man doth all things with feare, coldly and slowly. Warily as I conceive it, having observed in his long experience, the innumerable mischiefes into which the rashnesse and unadvised hastinesse of young men doth carry them. The Philosopher gives this very reason why youth is bold, and age fearefull. It is ('saith he) because youth wasts knowledge, (for who so bold as the blind) and age sees the danger of being over-hasty.

It is added, 'that hee desires and longs for better times. True, because

Old-men
warie.

'Res om-
nes timide
gelideq;
ministra,
ubi supra.

'Arist. in
Rhetor.

Old-men
long for
better
times.

'Avidusq;
futuri.

Why Old,
men hard
to please,

Difficilis ibid.

Old-men
praisers of
former
times.

*Laudator
temporis a
li se puero.*

Ibid.

Old-men
just repro-
vers.

*Censor, ca.
stigatorq;
minorū.*

Ibid.

*Tum pie-
tate gravē
aut meritis
si forte vi-
rum quem
cōspexere
silent, &c.*

*Virg. in
Æneid.*

because he hath seene much evill in the world, and is wearied with greiving at it. No man can fault him for this.

Againe, ^u he is hard to please. This may arise from his dislike of mens evill manners, with which no man should be pleased.

He is said to be a ^x prayser of former times. Not without cause, sith the world growes daily more and more out of frame and wicked.

He cannot winke at the vices of disordered young-men, but ^y sharply reprooves them. Who may more justly take to him this so necessary an office, or execute it with so much gravity, so great authority, so mature wisdom, discretion and moderation, as the Old-man, ^z of whose well-meriting love, and indeavours for the common

common good, all men have had long experience and triall ?

By this which hath beene said it is plaine and evident, first that all the ages of mans life are infirme. Secondly, that each hath its proper defects: and lastly, that the infirmities of Old-age, are not so great as of the rest, all things duely weighed and consider'd.

Now, they are to be compared likewise in the point of sicknesse. But this part of my taske, I am willing to cast upon the Physitian, both in regard of his farre greater knowledgethis way, and to avoid the blame of putting my sickle into an other mans harvest, and leaping out of mine element. Fearing to be *Fiscis in arido, monachus in foro*. Yet something of it, out of mine owne profession.

Health

Sicknesse
whence it
came,

* *Super*
Gen. ad
lit.

Health is (indeed) a blessing upon blessings: one that seasons and sweetens all the rest. But the perfection of it was onely in Paradise. For immediately after the fall, came the curse, first upon man that had sinned. In the very same day (*saith St. Austin*) began *Adam* and *Eve* to dye, in which they received the law of death. After the curse fell for man and his transgression upon the earth, and the other bordering elements; and on all the creatures contained in them. While man was faithfull in serving his Creator, the creatures served him as their second Lord: but presently upon his fall from his God, they all fell from him, and shaking off the yoke of their allegiance, turned enemies and rebels against him. Before man had

had the meanes of health and life, and immortality, (to which he was created) laid up for him in those creatures, then all good. But since through the curse, they are become the instruments to inflict on him that punishment, *the bodily death*: or rather so many Sergeants to arrest him. And the infinite number of diseases, bred by the earths curse, are likewise busy tormentors, to waite on him for the execution of that punishment, which the transgression had justly deserved. *Dust now wee are, and to dust wee shall returne*: dead-men we are, and to death the creatures are appointed to bring us. In the sweat of our faces we eat our bread. Our daily labours in our callings are now, not as *Adam* in *Eden*, but sweating labours, which make
way

way to sicknesse, and consequently to death: drying up, *sensim sine sensu*, by little and little, unperceivably, the radicall moisture; and wasting the naturall heate: and withall enfeebling the body, and so farre disabling it to beare the distempers, as that it is sooner or later overcome by them. During the time of mans innocency, the great Creator so temper'd the contrary qualities of the elements of which his body consisted; that they were not (as since) at strife among themselves: but when man had sinned, that way might be made to the execution of the sentence of death; God drew backe his hand, and left them to their naturall worke, in seeking their mutuall destruction. And by that meanes now (as one saith)
vivere,

vivere, mori est, our living is a dying. While we live, and by living, we come every day nearer, and nearer to our dissolution.

This is now the weake estate of our earthly tabernacle, to which the art of Physicke in diet and medicines may be as a prop to a decayed and tottering house; but comes farre short of restoring it to the originall perfection in the creation. Physick (as *Galen*) is an art of repairing, not of building. No, this certainly requires the same hand which made man at the first, and the way which God the Creator and recreator will take in it, he hath plainly expressed in his word. It is by demolishing (in his time) this decayed and daily decaying house, and setting up a new. ^d*The earthly house of this our weake Tabernacle*

Physicke
wherein
usefull.

*Lib. de
constitut.
artis medi-
cæ.*

2 Cor. 5. 1

• 1 COR. 15

36.

bernacle must first be destroyed, that we may have a building given of God, not made with handes, but eternall in the Heavens. • As the seed that is cast into the ground, first dies, and then is quickned: so our bodies at the resurrection. This corruptible shall then put on incorruption, and this mortall immortality.

Sicknesse
by sinne

Perfect health man had: but by his sinne he lost it. Perfect health he shall recover, but the way to it is death, and the way to death is sicknesse, and as the sting of death is sinne, so the evill of sicknesse, is sinne likewise, and that not onely as the meriting cause, but also as the thing to be prevented by it. Would we alwaies live in health? We know not our selves. God that is better acquainted with our estate and condition, sees, that of
all

Benefits
of sickness.

all afflictions, this of sicknesse, is most beneficiall unto us and most necessary. The reasons, to note some of them, may bee these. The first, to make us looke backe to see from whence we are fallen, and why. Another, because other afflictions are not so direct premonitions of death, which should be the meditation of our whole life. A third, for that this correction doth not onely minde us of our sinnes past, and upbraid us with them, that wee may repent, but serves also for a curb or restraint to hold us in from rushing into the world of enormities and sinnes, to which our corrupt and unbridled nature otherwise would carry us head-long: for by sicknesse the flesh which rebels against the spirit is weakened, and more easily observes that

Health
dangerous

*'Nu'quā
pejus quā
in sano cor.
pore eger
animus ha-
bitat. Pet.
lib. 1. dial
4.*

precept, of not suffering sinne to reigne in our mortall bodies. Fourthly, health of body is an occasion of many evils, especially when the soule is sicke, or ill affected. 'No where (saies one) can the corrupt heart dwell worse, or more dangerously, then in a healthy body. Fifthly, when we see a man in his bed of sicknesse, how much doe wee finde him changed (if there bee any sparke of grace in him) from that hee was before? Hee hates his former disorderly course, and himselfe for it. Hee resolves (though hap'ly with great weakenesse, and sometimes after recovery, inconstancy) yet he resolves, or at least professes a resolution for amendment: and he binds himselfe to God for it by many promises and vowes: in
health

health with most men it is farre otherwise.

Againe, the want of health may be borne the more patiently, both by aged and younger folke, because health is a thing common with us to inferiour creatures, not peculiar to man: as *Psal. 36. 6. Lord thou preservest man and beast.* From which place, *S. Austine* observes, that we should not bee proud of health, and we may from the same ground, that there is no cause of our being much dejected, for the want of it.

Health com-
mon to
beasts.

Well then: were it granted that old-age is followed with more diseases then the other; this notwithstanding would be no disgrace to it: a benefit rather as hath beene proved. But by the concurrent judgement of Physitians, it appears to be otherwise. For

Sickness no
disgrace.

they tell us that old-men are not so subject to sicknesse as the younger, and that the reasons of it are these. One, their temperance above others, by which (say they) the most depraved and corrupt nature of man is preserved and held in a healthy constitution. Another, because they are sensible of the least causes of sicknesse, and thereby become wary, and suffer not the diseases to take root in them. And the last is their cold and dry temper, which frees them from hot fevers, inflammations, and corrupt humors. Whence it is (& saith *Plinie*) that they are lesse subject to the pestilence. Hereunto wee may adde the common Proverbe, A Physician, or a foole. A Physician by experience and many observations; or a foole for want of them.

them. Now we know none hath so much experience as the Old-man, whose many yeares afford him opportunity and meanes to be to himselfe an Emperike, a kinde of Physitian. The carelessnesse of former ages, have (happily) bred diseases in him: and hee by his skill and knowledge gotten by experience, practiseth the cure. The other ages are as violent winds and stormes that by often beating upon this house of clay (or as bad inhabitants that by their neglect) bring it out of reparations; and OLD-AGE is as the Carpenter to re-
paire it.

Old-age
hath ex-
perience.

K 4

The

The IIII. Chapter.

Containing the next and last disgrace cast upon OLD-AGE, and the answer.

Propin,
quity of
death ob-
jected a-
gainst Old
age.

THe last imputation is this; that to the OLD-MAN, death is at hand, and knockes at the doore, as it were, ready to come in and ceaze upon him. And here now we are fallen upon a meditation of Death, and I rejoyce at the occasion, imploring Gods helpe, that I may bee profitably sensible of what I deliver touching this point, and may bring it home to my selfe for my better preparation.

In it, I will endeavour to prove first that to be neare to death is not a misery, but a happinesse rather

ther. Secondly, that were it an affliction, as it is deemed to be, the other ages are as liable to it as this. And lastly, that the former part of mans life ill order'd, is one and not the least cause of Old-ages hastning to the grave.

Touching the first. What is there in Death that may make it a misery to a good Old-man? Is it that which *David, Psalm. 6.* and other where pleaded for the lengthening of his life? In death there is no remembrance of thee, &c. And *Hezekias, Isaiah. 38.* *The grave cannot confesse thee?* That indeed should bee a principall motive to the desire of life, and the shunning of death. The end of it should be, not so much that wee may longer enjoy this world, and the comforts of it, as that we may have longer time to

What
makes
death
most grie-
vous to
good men

goe on in the workes of our calling, that God may by us bee yet more glorified in this world: and that here now grace may grow and increase still more and more in us, and so our glory bee answerable in the world to come

Mēs rash-
nesse in
speaking
against
death.

The wisest and most valorous among the Heathen, who could say much and have written also (though to no purpose) *de morte contemnenda*, of the contempt of death: who also that they might seeme no lesse couragious indeed than in word; have many of them rush't upon this enemy, and desperately encounter'd him (as at this day, some among us, though better enformed of the danger of it, doe *in duello*, in single combat, and other unwarrantable attempts) they all (I say) may be likened to the man whom our
^bSavi-

^b Saviour takes for his unadvised-
 nesse, *In that going to warre, hee*
consults not afore hand, how able
he is to meet him that comes against
him. Certainly death may bee

counted as the last, so the most po-
 tent and dangerous enemy, when it
 is in its full strength (that strength
 which God himselfe put into it
 immediately after the fall. *Gen. 3.*)

And when we are naked and de-
 stitute of the armour of prooffe,
Eph. 6. weake also, as not streng-
 thened by that victory, wherein
 Christ our champion overcame
 this enemy for us. For God hath
 set him upon us, and strengthened
 him against us : and what are we
 then of our selves to withstand
 him ? Yet our good God hath
 provided a remedy : not that we
 should recover our former
 strength, or be able of our selves

^b Luk. 14.
 31.

Death
 wherein
 terrible.

Remedy
 against
 death.

to

to breake the Serpents head, but that the seed of the woeman should doe it. He it is through whom it comes, that this enemy hath no power over us, because *hee hath destroyed the Diuell who haa' the power of death,* ^k and hath taken away the sting of it, by his suffering for our sinnes: and the rigour and curse of the law, which is the strength of sinne: *and hath put out also the hand writing of ordinances that was against us.* By this great mercy of God we become conquerours over death, yea, more then conquerours. *Rom.8.* J, but (may some man say) death when it comes may bereave us of our confidence in Christ. No, ^m saith the Apostle; *neither life, nor death, &c. shall be able, &c.* O, but ⁿ *wee are in servitude to death all our life lang.*

True,

¹ Heb. 2. 14

² 1 Cor. 15

¹ Col. 2. 14

^m Ro. 8 35

ⁿ Heb. 2.

15.

True, of our selves : but we are delivered from this also by Christs death, as in that place.

Thus we see that death is not misery. It is as easie to proove that it is great happineffe. Wee have it by a voice from Heaven.

• *Blessed are the dead which die in the Lord.*

For the further manifesting of the point : First, let it be laid downe as a certaine truth, that corruption is the way to generation. Wee finde it to be so in things naturall. Ayre becomes water, but first it must leave to be aire : water returnes to aire, but withall it leaves to be water. In things artificiall : the mines bred in the bowels of the earth, must first be digged up : after, by fire purged of their drosse : then made malleable : after, cast into

Death a blessing.

• Rev. 14. 13.

Corruption on the way to generation.

The body
not de-
stroyed by
death.

1st in Gen.

Cap. 1.

Hom. 35.

a mould for fashion, and lastly filed and polished, that they may become vessels for use. The body of death is not destroyed (saith *Chrysostom*) as the brasie, when it is melted and cast, that a vessell may be made of it: it loseth nothing, but gaineth a better and more usefull fashion. The Cedars which *Hiram* gave to *Salomon* for the building of the Temple, were first cut downe, squared and framed, before they could become that glorious house of God. The same is true of the point in hand. The earthly Tabernacle must first be dissolved, as we said before, and then afterwards wee have a building of God. And the seed that is cast into the ground must die, and then be quickned, and have a new body given unto it. The way to
the

the putting on of incorruption, and immortality, is the putting off of corruption and mortality.

Is it not a blessed thing that opens the gates of Heaven to us? is it not the Merchants happinesse, after his long travailes, and his venturing on the Sea through many stormes and tempests, that now at the last he is in the haven, his ship full-fraught with rich wares, and he neere his house and home, the thing often wished and much longed for? ¶ Death (saith one) is *portus malorum*, the haven in which a man takes harbour, freed from all former dangers. *Queri de cita morte* (saith Seneca) *est queri, quod citò navigaris*, To complaine of a speedy death, is to dislike that we have so soone passed the dangerous seas. Can any thing more pleasantly

Death opens
Heaven gates

¶ Cic. lib 5.
Tusc. quest.
¶ Epist. 84.

singly befall the rightly affected soule, then to be freed from imprisonment in the body, and from the elog of that masse of clay which holds it downe, and keepes it from its proper place to which it would mount up, were it not so held? Is not hee that runnes a race, or travels a journey, or workes hard all day, glad when he is at the end of his labour and toyle? Or he that fights, when he hath attained the victory? Or would they be againe in the beginning or middle of their race, journey, or fight? *Pretiosa mors, tanquam finis laborum, tanquam victoria consummatio, tanquam vitaj annua, & perfecta securitatis ingressio.* How pretious should death be to us (saith S. Bernard) death that is the end of our labours, the consummation of our victory,

victory, the gate to life, and an entrance into perfect security.

* S. *Austin* saith it is the laying downe of a heavy burden. Is it not a happinesse to be deliver'd from sinning, from the temptations of Satan, the allurements of the world, and the rebellion of the flesh against the Spirit in us? Certainly death is a bed of peace and rest. *Isa. 57. 2.*

* *Sup Job.*

Who will or can doubt of the happinesse that death brings with it, when he considers how many and great the good things are which accompanies it? First, the perfection of grace, which before was weake and in small measure. Secondly the mansion or place which Christ is gone before to prepare for us, even *La pre-*
sence with God, where there is full-
nesse of joy, &c.

Death
brings
happinesse

* *Psal. 16.*
ult.

Is not hee happy that is neare the thing he advisedly much desires? I desire, saith the Apostle, *to be with Christ.* S. *Austin* tels us that he in whom this desire is, doth not patiently die, but lives patiently and dyes with joy and delight. Hee (saies S. *Ierom*) that daily remembers and considers of his dissolution, contems things present and hastens to that which is to come.

The
kingdome
of grace
brings ioy

All the faithfull before the comming of our Saviour were in a joyfull expectation of his coming: many Prophets and righteous men desired it: they waited for the consolation of *Israel*, as *Simeon*, *Luk. 2.* After, when hee was come, what rejoycing was there? Then the Angell brings tidings of great joy, and a multitude of the heavenly host, joyned with

with him in a joyfull praising of God. *Glory be to God on high, &c.* then *Simeon*, Lord now lettest thou thy servant depart in peace, for mine eyes have seene thy Salvation. After againe, when *Iohn Baptist* had prepared the way, and wone Disciples to Christ, how rejoyced they at the sight of the Lamb of God: *Andrew* to his brother *Simon*, we have found the *Messias*, and *Philip* to *Nathaniel*, we have found him of whom *Moses* and the Prophets did write. Both *Iohn* and Christ himselfe for the increase of their joy that heard them, made this the summe of their preaching, Repent, for the Kingdome of God is at hand: yet (to bring it now home to our purpose) all this was but the Kingdome of grace; and if when that was at hand, there was cause of so great

L 2 joy,

joy, as indeed there was; then how much greater cause is there, when the Kingdome of G L O R I E is at hand, and even come unto us, how great joy and happinesse must there needs bee?

By death
life.

*De gra-
tia novi
Test.*

Why
death un-
welcome

ⁿ 1 Cor.

15.31.

^x 2 Cor.3.

9.

The truth is, every mans death is suiting to his life; if he be blessed in his life, he is more so in his death, which followes a good life. In a word, if thou shrink and draw back at the thought of thy death (which is a common infirmity, *Tantum habet vim carnis & animæ dulce consortium*: of so great force in the sweet society betweene the body and the soule) in case it be thus with thee, it is because death comes not into thy frequent cogitations; because ⁿ thou diest not daily, because thou ^x receivest not the sentence of death

death in thy selfe. *Mortem effice familiarem* (saith Seneca) *ut si ita fors tulerit, possis illi obviam ire*, be well acquainted with death, that when he comes, thou maist meet him as a friend, and entertaine him with joy. *Facile contemnit omnia, qui semper cogitat se esse moriturum* (saith y S. Ierom,) hee that continually thinkes of death, easily tramples upon whatsoever may dismay him. Or it is for that thou hast not yet learned ² of Saint Chrysostome, *Offeramus Deo pro munere, quod pro debito tenemur reddere*; be free in offering up thy selfe to God as a gift, which wee are bound to yeeld to him as a debt. Or, because thy life hath beene vitious, *Mala mors putanda non est* (³ saith Saint Austin) *quam bona vita preces sit*, that death may not be counted

L 3

evill,

¹ In Epist.
ad Paulū.

² Sup. Mat
19.

Death
embitter-
red by an
ill life.
³ De Ci-
vitate
Dei.

evill, which is foregon by a good life. Thou art loth to die, wherefore? thou hast lived ill, and so art unprepared for death, know that the reason of this want of preparation is, because thou art not thoroughly perswaded and resolved that thou shalt die, nor dost truly beleve it; hap'ly thou canst say, from a generall swimming thought of death, that we are all mortall, or the like: but a firme and constant belcefe of it, is farre from thee, for otherwise thou wouldest live in continuall expectation of thy dissolution, and prepare thy selfe for that day, that houre, knowing that then instantly thou art brought to judgement. If newes be brought to a City, that the enemy is comming against it and ready to besiege it; shall we thinke they beleve it, when

when they make no preparation for defence, *Quotidiè morimur, quotidie mutamur, & tamen aternos nos esse credimus,* ^b saith Saint Ierom, we die daily, and every day are we changed, and yet we dreame of eternity, even here in this life. Or hap'ly, the reason of thy feare of death, is, thou art fast glued to thy earthly portion, thy riches, thy pleasures, thy honours, thy friends. Shake hand (at least in contentment) with these, and all will bee well, forsake them now while thou livest, and then thou canst not in regard of them, thinke death thine enemy, or that it takes either thee from them, or them from thee; if thou have thy treasure in Heaven, there thy heart will be, and from thy heart and treasure thou wilt not be contentedly; but wilt love and em-

^b In Epist.
ad Heliod.

Death
embitter-
red by
love of
this world

brace the messenger and guide which conducts thee to them; namely thy death.

But (will some man say) how can there bee happinesse in that which all men, yea all the other creatures doe shunne? for they all naturally desire to preserve their estate of being what they are, and by all meanes avoid their being dissolved.

How
death ab-
horred
and how
desired.

I answer, first, Death and dissolution is two waies to be considered: either simply, as it is an abolishing of a present estate, or as it is a passage to a future better condition: as it is the former, naturally it is abhor'd; but as it tends to perfection, it is both in it selfe desirable, and by the creatures desired and longed for before it comes; and when it presents it selfe, right welcome and embraced,

ced; so was it by th' Apostle, *Phil.*
1.23. he desired to depart, or as
some translate it, to be dissolved.
Why? not in respect of death it
selfe, but because by this death
he should passe to a better life;
he should live with Christ, hee
should bee deliver'd from his
claiey house, as that word dissol-
ved imports: or dismissed, as
Beza reads it, and our newest tran-
slation; that is, set free from im-
prisonment in the body, and from
the miseries of this life, and hence
it is that the Apostle there pro-
fesses that he shall gaine by death,
ver.21 he shall gaine Christ by
it, enjoy him fully, and with him
glory, even the crowne which he
aspires unto, *2 Tim.4.* hence it is
also that death is longed for, and
earnestly groned after, as *2 Cor.5.*
neither is this true which hath
beene

beene said, onely of the faithfull among men, but of the other creatures also; with earnest expectation they grone and travaile in paine for the day of their renovation, *Rom.8.19,22.*

So then, it is plaine that death though it be not simply and in it selfe good and desirable, yet for that which commeth of it, it is.

And this may be further manifested by similitudes, with which the same Apostle doth furnish us.

First, in the place afore-named, *2 Cor.5.1.* the body, our earthly mansion, is compared to a tabernacle, a weake and moveable house or dwelling: our heavenly habitation to a firme building, *not made with hands, but eternall in the heavens,* and *1 Cor.15.* our in-

Death a
pulling
downe of
a Taber-
nacle.

interred bodies are likened to the seed which is cast into the ground, and is there corrupted and dies. I will apply these comparisons to our present purpose.

Death as
the cor-
ruption of
seed.

True indeed, an old weake decayed house, is not in this happy, that it is taken downe, better to be in that meane estate in which it was before, then not at all to be, but herein consists the happinesse of its demolishment, that thereby it becomes a new faire building, farre more glorious in it selfe, and more profitable for use then before.

So againe, the seed is not in that happy, that it is corrupted and rotted in the earth, but that *corruptio unius* is *generatio alterius*, the dying of the seed, is the life of the corne that springs from it. *Thou seale*, saith th'Apostle, *that*
which

which thou sowest, is not quickned, except it die.

The grave
as a Gold-
smiths
forge.

Thus we see there is still happiness in death. The grave may be likened to the Gold-Smiths Forge; in it our bodies are refined and polished by Gods Almighty hand, and by the power of Christs Resurrection; and they are made of corruptible incorruptible, and of mortall immortall, and so that comes to passe which we have, *Rom. 8. 28. That all things worke together for good to them that love God*: it is true of afflictions which are the fore-runners of death, and true of death it selfe, and therefore the ^c Apostle tells us, *that whether it bee life or death, things present, or things to come, all are ours*: and well saith ^d Saint Bernard, *Bona mors, quæ vitam non aufert, sed transfert in melius,*

^e 1 Cor.
3 12.

^a In Can-
tie. Serm.
51.

O happy death that deprives us not of life, but changes this for a farre better. *Dies mortis* (saith *Seneca*) *quem tanquam extremum formidas, aeterni natalis est*, How art thou deceived in thy thoughts of death? the day of thy death, which thou so much fearest as thy last day; to thee is the *Birth day* of eternity; and *Euripides* answerably, *vivere mori est, mori autem vivere*, to live is to die, and to die is to live. *viz.* eternally.

But now, another block lies in our way, another Objection, which must also bee answered. How blessed by that (may some man say) which is a curse and punishment for sinne? that which God hath armed against us (as was said before) for the execution of that doome, *In the day that thou eatest, thou shalt die the death?*

Deaths
curse re-
moved.

To

To this I say first, that the Apostle answers it, 1 *Cor.* 15. 54, 55. the most hurtfull creatures, if once they bee disarmed and weakned, cannot hurt us; much lesse when they are overcome and slaine for us, and to our hand, as we say; so is death, Christ hath taken away the sting of it, and conquer'd it, and all adverse power that might stop our passage to Heaven. And as when *Goliath* was overcome by *David*, this victory made all the people of *Israel*, for whom hee fought, Conquerours, and freed them from the power of the enemy: so our *David*, having overcome and conquered death, we are safe, being all more then Conquerours by and in him.

Other
ages as
liable to
death as
Old-age.

Now, the second point follows, which I proposed for the answering

answering of this last accusation (that Old-age is a neere neighbour to death:) viz. that other ages are as liable to it as this, and many times as neere.

It is observed • by one, that there are three messengers of death, casuality, sicknesse, and Old-age.

• *Hugo de Claustro.*

Casualties and the unhappy accidents that doe befall men, and shorten their lives, are indeed many, somewhere whole Cities have beene overthrowne by earthquakes, others burnt up by lightnings: some by fire: whole regions swallowed up by the earths gaping for them, many men and places destroyed by the inundations of the sea, and many other casualties happen daily; a haire drunke in milke, a stone in a grape, a small bone in a fish, have beene

Casualties befall all ages.

beene meanes of choaking, some have dyed with suddaine joy. Warres, and the Pestilence, how many thousands doe they deuoure? a multitude of such accidents there are: but no age is more free from these messengers, then this we speake of, and that for these reasons. First, because this is an age of the best temper and greatest moderation, and circumspection, whereby diuers of those dangers are avoided. Secondly, because it is not so much in bodily action, as the rest. Thirdly, for that it mooues lesse, stirres lesse abroad, giving it selfe to retirednesse. Fourthly, it is not prest to the warres, where death compasses men about, and is daily and houely expected. Besides, it is free from quarrells, and lesse subject to surfettings, to breaking and dif-

disjoynting of limbs, or to deadly wounds, &c.

Touching the second messenger of death, Bodily diseases, they are in other ages more, more sharpe, and more incurable: every man will grant it.

If it be said, that though these two messengers should passe by Old-men, yet their age it selfe will stand ready every houre to arrest them. I answer, that neither is that so; for the Schoole-man tells us that OLD-AGE sometimes equals all the other in yeeres and durance, and whereas of the rest there is a certaine set period and end; of this there is none: for no man knowes when an Old-man shall die, and cease to be an Old-man. & Saint Ierome tells us, that *Nemo tam fractis viribus & decrepita senectute est, quin*

Diseases befall all.

Every age hath a more certaine period then Old-Age.

*Tho. 4.
Sent distinct 43.
artic 3.*

in epist. quidam.

M non

non se putet unum adhuc annum esse victurum, that there is not any in strength so decayed, and in age so decrepit, as not to thinke he shall live yet one yeere longer.

No certainty of life.

Further we know that the youngest hath no lease, no certainty of the number of his daies ; and therefore must still be in expectation of death, as well as the aged : for it behooves him that hath no set day for his debt, to be at all times *solvendo*, ready for payment. *Socrates* was wont to say, that to Old-men death stands before them continually in their sight ; but to young-men hee lurks behind, that unawares he may come upon them, as an enemy that lies in ambush.

Distemper of former ages makes Old-Age the nearer to death :

The third part of my answer remaines: which retorts the fault (if it be one) of Old-ages being
so

so neere to death, upon the true cause of it: *viz.* mens intemperance, and disorder in the former part of their life. I will briefly passe through the particular foregoing ages.

In Infancy many times the milke in the nursing, or food, when it hath left the brest, is unholosome: whereby an ill foundation is laid for the bodily constitution. And heere (by the way) I cannot but blame the indiscreet peremptorinesse of some, who doubt not to make this a generall rule or Maxim, that God never makes the wombe fruitfull, and the brest barren: and thereupon stick not to conclude, that no woman may put forth her childe to nurse: true, not of nicenesse, and to shunne the paines and trouble of it. Yet it cannot be denied,

Causes of
infants
death.

In what
cases chil-
dren may
be put out
to nurse.

that there are many cases in which the mother not onely may refuse this office (which in it selfe is most naturall, I confesse, and lies neerely upon her) but is a cruell mother to her child (to say nothing of her selfe) if shee doe otherwise: for what weaknesse, and how many diseases may bee derived from a mother (in some cases, I say, and of some constitutions) to the child, to its utter overthrow, and undoing? and besides, it is not true that the mothers breasts are never dry: nor that there can be no other thing, that may justly excuse her refusing to be a nurse. But I leave the digression, having but occasionally and by the way fallen upon it. And now further I say, that often through want of attendance the poore infant falls into many mischiefs; all which
it

it carries with it to Old-age, if the grave prevent it not.

Child-hood is subject to as great distempers and hurts.

The Young-man is next, and his affections for the most part, are strong and violent (as hath beene shewed.) whatsoever comes of him, he resolves to please his appetite in diet, to satisfy his desire of pleasures in immoderate recreations, and to nourish the pride of his bodily strength and active-nesse in violent exercises, and his lusts also in wantonnesse, and then no marvaile if an intemperate youth leaves to OLD-AGE a weake and worne-out body.

Of mature, or the ripe age, what shall we say? that (a man would thinke) will be wary of doing wrong to so good, so neere a neighbour as OLD-AGE is to

Causes of death in child-hood.

Causes of death in man-age.

it. Yet we know, and cannot but observe so much, that the two vices before noted do adhere to it; covetousnesse and ambition put men upon many labours, toyles and attempts, which hotly and eagerly pursued, according to the extent of their desires; cause surfetings and bring many infirmities and diseases upon it: which tend directly to death.

Evill of
former
ages fol-
low Old-
Age.

^b *Ita est,*
non accepimus bre-
vem vitam,
sed fecimus:
non
exiguum
tempus ha-
bemus, sed
multum
perdimus:
nec inopes
ejus sed
prodigi sumus.
De
brevitate
vite.

Now all these evils in the end, fall to the lot of the Old-man, brought upon him (as we see) by the foregoing part of his life; and therefore to it they must be imputed, and it may truly be said, that if Old-men bee neere to death, they are thrust upon it by their predecessours, the former ages.

^b So it is (saith *Seneca*) wee have not received a short life, but wee have made it short: the time wee have

have is not little, but wee lose much of it by wastfull prodigality.

And that the sicknesses of elder yeeres (the causes of deaths approach) bee they more, or be they fewer; are to be imputed to former errors & disorders in diet; we may have some prooffe from those two famous Physitians, *Hippocrates*, and *Galen*: of whom the former lived to an hunder'd, the other to an hunder'd and foure: and how, but through their knowledge and care, by which they attained to a rare temperance in the former part of their life. ¹ The *Essai* also (a Sect among the Jewes) were very temperate and sparing in their diet; and by meanes thereof lived ordinarily to an hunder'd.

¹ *Ioseph. de bello Iudæico. lib. 2. cap. 7.*

^k Job. 5.
26.

To conclude, when all is said that may bee brought either by the despisers or accusers of this age; It must bee confessed that length of daies is a great blessing, when a man comes to his grave in a full age, ^k like as a shooke of corne commeth in, in its season: And how else can it bee the subject of a promise, as in the fift Commandement: Honour thy Father, &c. that thy daies may bee long in the land, &c. and 1 Kings 3. 14. If thou wilt walke in my waies (saith God to Salomon) I will lengthen thy daies. Or how can the contrary be a curse or punishment. ^l The wicked shall not live out halfe their daies. Certainly long life hath ever beene a boone by which God would expresse his love to his dearest servants. Among other temporall blessings which

^l Gal. 5. 5.
ult.

which he affoorded to *Abraham*, this is one, and the chiefe, ^m *Thou shalt be buried in a good Old-Age*, and it was accordingly performed, *Gen. 25. 8.* ⁿ *Isaac* likewise died an Old-man, and full of daies. ^o *Iacob* lived to a 147. yeares. ^p *David* esteemed it a blessing earnestly to be prayed for; *Spare mee that I may recover my strength before I goe hence and bee no more seene*; And againe, ^q *Now, when I am old and gray-headed, O God, forsake mee not, untill I have shewed thy strength unto this generation, &c.* and he obtained it, *1 Kings. 2.* Now, can any man bee so shamelesse as to reproach that age of mans life, which God himselfe hath graced, by promising and giving it as a speciall blessing to such as he entirely loved, and by threatening and inflicting the

^m Gen. 15. 15.

ⁿ Gen. 35. 29

^o Gen. 47. 28

^p Psal. 39. ult.

^q Psal. 71. 18.

Gen. 27.

33.

Prov 3.

16.

In Hex-
am. lib. 1.

the contrary upon the wicked?

I have blessed Jacob (saith Isaac to Esau) yea, and he shall bee blessed. Mans blessing there stands firme and irrevocable, and shall not Gods much more? Yes certainly; and therefore O L D- A G E is both truly and firmly blessed. *Riches and Honour may be a left-hand gift, but length of daies comes to us in Wisedomes right-hand.* Excellently *Saint Ambrose, Quid naturam accusas, O homo? habet illa impedimenta quadam, senectutem & infirmitatem: senectus ipsa in bonis moribus dulcior, &c.* O man, why art thou so injuriously busie in accusing nature? shee is not altogether free from impediments, as O L D- A G E, and infirmity; but even that weake age, in a good and holy life is more comfortable; in coun-

counsell more wise, for constan-
cie to entertaine death, more able,
and to suppress lust more strong
then any other age : the infir-
mity of the body, is the
minde sobriety,
saith he.



THE

THE SECOND BOOK

In which it is shewed
that length of daies is digni-
fied by time and opportunity,
with many speciall privi-
ledges, more then any
other age.

CHAP. I.

*Wherein it is proved that OLD-
AGE is as a rich store-house,
or treasure.*



Uitherto I have done
my best, to free my
Client OLD-AGE
from Calumniati-
ons; my forlorne
Client, that sues in *forma pauperis*,
or

or *hominis neglecti*, and (I doubt) speeds accordingly: yet through my want of skill, rather than of will and desire to manifest the goodnesse of his cause. I will now try what may be said for him (the next thing proposed) by way of demonstration, that the evils to which he is subject, are fully recompensed by the opportunity and meanes for good, which hee hath above all other ages.

And first, of his first priviledge. I will not doubt to say, that whatsoever good things accrew to man in the other part of his life, doe all ordinarily meet in this age, and in it are much neerer to perfection. As first, the ornaments of the minde, KNOWLEDGE formerly gotten by reading and study: WISDOME gathered both by study and

All priviledges meet in Old-Age.

Ornaments of mind.
1 Knowledge.

2 Wisdom.

3 Pru-
dence.

4 Courage

5 Patience

6 Con-
stancy.

and experience: for he is indeed truly wise, who hath found the propositions, which hee hath laid up for his use, to be true, by long triall: and is able rightly to apply them in his practise. **P R V D E N C E**, or discretion, purchased by a long continued observing of all pertinent circumstances, in every case. **F O R T I T U D E** and courage, arising from a right apprehension of all occurrences, whereby it comes to passe, that he feares where there is cause to feare (a necessary vertue, which who so wants, is rather foole-hardy, then valiant) and where there is no cause of feare or doubt, is hardy and bold as a Lyon. **P A T I E N C E**, growing from the many victories which hee hath had over afflictions, outward and inward. **C O N S T A N C Y**, as being

ing (by experience also) settled and well grounded in his judgement of good and evill, truth and falsehood. In a word (to passe by other particulars) the multitude of his yeeres have given time to the many actions, from which habits doe arise: so that through long custome, both his wits are exercised to discerne of every thing, and likewise his mind is fraught with vertues of all kindes.

* Heb 5.
als.

External
priviled-
ges of
Old-Age.

Neither is he a storer this way only, for the perfection of inward indowments, but rich also in things outward; as children, his joy and comfort, in whom hee shall live after death; honour, wealth, yea and health also, if youth have not played the prodigall, and beene a waster of them.

And

Re-
sem-
blances
betwixt
the sea-
sons of the
yeare, and
ages of
man.

Fit Simi-
lies.

And heere now I thinke of the Analogie, or correspondency that is betweene the seasons of the yeere, and the ages of mans life. The Spring-time resembles child-hood : the Summer, and therein the growth of the fruits of the earth, youth : the Autumne, or harvest, the ripe-age : the beginning of the Winter, when all the profits arising from the husband-mans labours and charges, are come into his barnes and store-houses ; the age we heere speake of. As therfore at this time of the yeere, the barne is full of corne, the hive of honey and waxe ; as then the fleece is laid up ready for warme winter cloathing, and all the other provision, by the thriving *Pater-familias*, is stored up for the necessary use of the house : and as then the Ants heape

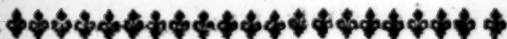
heape is growne great for succour and food : so to Old-men all the forenamed good things come in, and crowne this age with all manner of blessings : If (I say) the foregoing times have not beene slothfull and unprofitable servants to their Master for whom they were all set a worke. So tenderly is the eye of Gods providence cast on the Old-Man, that hee takes order for his being plentifully furnished with all necessities, before he brings him to this infirme bodily estate. As at the Creation man was not made, till God had in a readinesse for him, the whole worlds provision.

But soft, will some man say : let not the Old-man vaunt too much of the good hee receives from the times past and gone : they store up evill to him as well as
N good :

Discom-
forts are
no dis-
parage-
ments to
Old-Age.

good: they daily set him on the
score, and he must pay all when
the reckoning comes in. A disorderly
impenitent fore-led life
brings heapes of wrath upon him,
and the heavie burden of sin, then
when he is least able to beare it:
to say nothing of other distresses in
his temporall estate, I answer: It is
true; too true. The person of the
Old-man oft-times feeles the
smart of those discomforts: but
it is no disparagement to the age
that incurrees no blame by it, and
it is the age so much disregar-
ded, that is heere pleaded for.
Now when wee see innocency
suffer, how will it affect us? with
contempt, or commiseration?
surely if OLD-AGE be in any
man so happy (in some by Gods
gracious working it is) as to
make a Comedy of that which
was

was in danger to prove a Tragedy; by concluding whatsoever hath passed in the doubtfull Acts and Scenes of it in a joyfull Catastrophe; who will be so envious, as not to grace it with an answerable *Plaudite?*



CHAP. II.

Touching OLD-AGES second priviledge, viz. meanes for a greater measure of grace.

THIS my claime for OLD-AGE, maintiines not an uncapableneffe of it, either in Infancy, when God is pleased graciously to worke it, or in childhood, or the other two ages; but

N 2 this,

Old Age
an helpe
to grace.

this, That many yeares and long life is no small help this way; and that in divers respects: First, in regard of the time it gives for it. Secondly, in respect of the nature of grace, which is to grow: the more certainly, the more time it hath. Thirdly, because God the best and richest, the bountifullest master doth give the greatest reward to them that have served him longest.

Fit time
and place
must bee
for every
thing.

Concerning the first. Time and place fit and convenient must be granted to every thing. As it was said by the grand Engineer *Archimedes, Da ubi consistam, & movebo terram*: set mee in a fit place, and I will move the earth: so saith the skilfull and industrious man, give me time, and I will worke wonders. Time it is, by which being and increase is given
to

to every creature. Six daies God tooke for the Creating of the world, and all things in it ; that short time hee allotted to that worke: and the rest of time he hath appointed for his providence in governing, whatsoever he hath made: for his preserving, ordering, and blessing with growth and increase every creature, and each good thing hee hath bestowed on it. From hence it will follow, that the men to whom God hath granted a long time and many yeeres, have by it the better meanes and helps for adding still more and more to the grace they have received. As, to insist in some particulars: they may attaine to more knowledge then others, and a riper judgement, *Heb. 5.* the Apostle compares the Word of God to food: and the

Old-Age
hath best
meanes
for grace.

hearers & learners of it he distinguishes according to the severall kinds of food. The Word hath milk, the first principles & easiest parts of it; and that is for children and babes in Christ. It hath also stronger meate, points of doctrine more hard to bee understood: this is for men of riper age in Christianity, such as through custome, have their wits exercised to discerne betweene good and evill, as in that place, *ver. 12.* the difference there is in the time: *Concerning the time* (saith the Apostle) *yee ought to be teachers, &c.*

The light in the dawning of the day is not so cleere, as when the Sun is risen above our *Horizon*: so neither is the new-borne babe so inlightened in his tender yeares, as when time hath afforded

affoorded him more growth.

As it is in knowledge, so in faith. For the experience a Christian hath (by long continuance in this estate) of Gods mercifull dealing with him in things temporall and spirituall, gives strength to his assurance: as it did to *David* after his triall of Gods assistance in his overcoming and slaying the Lyon and the Beare. In repentance likewise: for by the daily renewing of it, throughout a mans life, it is still more and more perfected: and so in the rest.

^b The corne-ground which hath for two Summers and two Winters felt the comfortable heate of the Sunne, and the chastening frosty-cold, and hath beene plowed oftener then ordinary, and so passed through many

Old Age
hath ex-
perience.

b *18a* *Se-*
ges demū
votis re-
spondet
avari
Agricole,
vis quæ
solem, vis
frigora
sensit. Virg
in Georg.

seasons; thereby becomes the more fruitfull: so the man on whom the comfortable reviving rayes of the Sonne of Righteousnesse, and the bitter nippes of afflictions, outward and inward, have wrought a long time, is by it abundantly increased in all grace and goodnesse. Why? because he hath had more time^c for the breaking up of his fallow-ground, and preventing thereby his sowing among the thornes; and this is the Old-mans case: for many yeares give him time and opportunity for it.

^c Jer. 4. 4.

The Old-Age of the world had greatest mysteries.

^d Gal. 4.

The mysteries of salvation in the Old Testament, were indeed mysteries, being delivered in Types and figures unto the people^d which were but as infants and children: but in the New Testament, and the last times (the Old-

Old-Age of the world) they were made more plaine and evident.

The Apostles of our Saviour, in their minority, there beginnings, how weak were they? for their little faith they were often checked by their Master: and when they had beene for a good space in Christs Schoole, they were notwithstanding but novices in their conceiving of some very necessary points: as of his death, of his Resurrection and of the vocation of the Gentiles, and how little had they then profited in that patience and constancy, which should have beene in them? in suffering, how weake was *Peter*, when he denied his Master in that fearefull manner? and all the Apostles at Christs death, when they forsooke him? yet afterwards

The Apostles most excellent in their elder yeares.

wards in their elder yeares, they were the trumpets of the Gospell in preaching: Martyrs in suffering: and with knowledge, faith, constancy, zeale, and all manner of gifts miraculously furnished. It is true: This was not to be ascribed chiefly to time (as neither the other encrease afore mentioned) but to the mighty working of the Spirit in them: yet this, that increase of age, or time, gave opportunity for it, cannot be denied.

The old
Patriarks
advantage

Grace by
growth
gets
strength.

What thinke wee of the Patriarks before the flood; their many yeeres, their living (some of them) to almost a 1000, was it not a great advantage to them, for the repairing of the Image of God, so much defaced not long before?

The next Reason to prove that
many

many yeeres give great helpe to increase of grace ; is from the nature of it. It is naturally apt, yea mighty and powerfull in growth. Whence it followes, that the longer it continues in any, the more it may grow and increase : and OLD-AGE affords time for it. As the Word of God, from which it arises and springs, * is *immortall seed*, and the sower, or Seeds-man, God himselfe, the most skilfull and Almighty Husband-man, who with the same hand, *plants, waters, and gives the increase* : so the grace and fruit it selfe, is in such manner blessed by the worker of it, as that it hath power to grow abundantly.

In the first of *Geneses*, ver. 28. It is said, that God blessed his creatures by giving them power to bring forth fruit, and multiply,
&c.

* 1 Pet. 1.

&c. Now as the blessing upon those reasonlesse creatures was for increase, and conveyed to them a power for the same, which wee call the Law of nature: so the other blessing upon man, gives power likewise, not onely for naturall propagation, but also for spirituall growth; which we may call the Law of grace, because God by the gracious working of his Spirit, confers on it this power of increasing. Now, as time is required for it, so the more time (which is a priviledge of OLD-A-G-E) the more opportunity and meanes. *When I was a child* (saith the Apostle) *I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childishnesse.*

The seeds of grace, when they
are

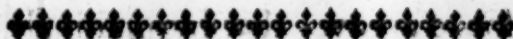
are first sowne, are the least of all seeds: yet growth (by time) makes them the greatest: our Saviour instances for it, & *in the graine of mustard-seed.*

So you have the second Reason to proove, that by multitude of yeares grace is multiplied. The third and last, is taken from Gods speciall love and respect to an old servant, (a point before touched) and his bounty in rewarding him above others. Every good master doth so: and God is the best Lord that any creature can serve. He rewards, not onely at the end of the day, when all our worke is done, with a crowne of righteousness; but, the meane while, in the Kingdome of Grace likewise while we are in working, and even by meanes of our work, and for it (as our reward) with a greater mea-

Mat. 13.
31.

Old servants
respected by
God.

measure of grace, even heere in this life. Such a servant shall double his talents, and thereupon bee made ruler over much, and enter into his Masters joy.



CHAP. III.

Prooving that OLD-AGE is honourable.

WE have seene the Old-Mans second priviledge: the third is Honour.

Honour, on whom soever it is rightly confer'd, is a great gift.

A good name^b is better then a pretious oynment, ⁱ To be chosen above great riches; but that onely is true honour, which is given by God himselfe primarily, and by men his

Old-Age
honourable.

^b Eccl. 7. 3

ⁱ Pro. 22. 1

his sub-dispensers of it, according to his rule and direction, *Laus a laudato*, hee is rightly prais'd, that is prais'd by the worthiest of praise. Man, judging of anothers worth, may and often doth erre, his *judicium*, many times, is *prejudicium*, he judges with prejudice; not uprightly, but with partiality, with a squint eye, and upon sinister respects. But God is the true and just Judge, and the onely giver of Honour, and God fastens it on the gray-haires in the fift Commandement.

But heere hap'ly some man will say, * *The hoary head is indeed a crowne of glory*, but how? *being found in the way of righteousness*, otherwise not: and so Honour is not the Old-Mans privilege, but vertues shadow the reward

* Prov. 16.
31.

reward of righteousnesse in whomsoever. I answer : Honour belongeth to the very age of an Old-Man: for it is certaine, and will not be denied, that men in yeeres, even for their yeeres, are to be ranked among the Fathers meant in the fift Commandement. Now to all Fathers is Honour there allotted, as to Fathers; and therefore even for this to Old-men. The Magistrate in the Common-weale, the Minister in the Church, the Father and Master in a Family have right to it, as they are Fathers. May the subject, or the flock and people, or the child and servant withhold this Honour, in case the forenamed superiours doe faile of what is required of them? no man may, no man will say it. The meaning of the place therefore,

I

I conceive to be this; That when the Old-man is not old onely, but also vertuous, then his honour is much the greater, even a crowne of glory, as is also the Magistrates, the Ministers, the Fathers and the Masters. In the 1 Tim. 5. 17. it is said, *That the Elders which rule well, are worthy of double honour*, of honour (doubtlesse no man will gaine-say it) as they are Elders and Rulers; but when they rule well, the honour must be doubled upon them. So in that place of the *Proverbs*; it is plaine therefore, that honour is due to Old-men, even for their yeeres, which is a priviledge not granted to any of the other ages.

Elihu was silent before his Elders, in reverence to their age, *Iob* 32. 6. *The glory of the aged, is the*

Gray-head, Prov. 20. 29. OLD-AGE carries honour in the very name, *γῆρας*, which signifies both OLD-AGE, and honour.

We reade of *Agamemnon*, that when hee entertained the Worthies among the Greekes at a feast: hee preferred *Nestor*, old *Nestor* above the rest, and invited him first. And *Gadera*, a City in *Spaine*, is said to have had a Temple dedicated to OLD-AGE, as to the mistresse of knowledge. A good rule also it is, which *Menander* gives: that every one should honour a man of his Fathers age, as his Father himselfe. He would have also the Old-man, and the Noble-man to bee of equall honour.

Phocid.

CHAP.

CHAP. IIII.

In which we have the fourth privilege, Liberty for private devotions.

THIS also falls to the lot of OLD-AGE. And a sweet privilege it is, when a man hath leave *secum esse* and *secum vivere*, as the Proverbe is, to be by himselfe after that he hath attained the *pabulum animi*, the soules provision, of which God gives greater store (or at least meanes for it) to the greatest storer, the Old-man. Now the devotions for which he may *secum esse*, are principally two, Prayer, and Meditation or Contemplation.

Touching Prayer: If I should stand to shew, first, the necessity
O 2 of

Retired-
nesse a
priviledge

Excellen-
cies of
prayer.

of it, for that all Gods promises depend upon this duty, *Aske and yee shall have : Call upon mee and I will deliver thee.* Secondly, the encouragement, in that God invites us to it, calls upon us to call upon him (which may embolden us to come unto the throne of grace.) Thirdly, the strictnesse of the command concerning this part of Gods service. Fourthly, the many examples of the faithfull that hereby have prevailed with God. Fifthly, Gods gracing it, in that it is in Scripture usually put for the whole service or worship of God, as *Joel 2.32.* If I should insist on these or other like points, for the praise of *Invocation*; it would of it selfe grow to a long discourse, and bee (I suppose) not very needfull, because many others have very well,

well, and copiously written of it: and so, it would bee but *actum agere*; therefore heere, no more but this, that vacancy for this part of private Devotion, is given to men of yeeres, more then to others.

Concerning Meditation or Contemplation, something, though not all that might be said of it. Contemplation, ^m the Schoole definesto bee, *Liber animi intuitus in rebus*, the mindes free beholding of what is in things. ⁿ The Philosopher could tell us that it is the mindes nourishment or food, like to *Ambrosia* and *Nectar*, which the gods are fained to feed upon, and so divine & heavenly a thing is it, that another could say, *Nulla actio dijs digna videtur, præter Contemplationem*. In a word, by Contem-

Contem-
plation
commen-
ded.

^m *Tbo.2 2.*
quest. 180.
artic 3.

ⁿ *Plato.*

^o *Arist.*
moral. lib.
10.

Matter of
meditati-
on.

plation, we have our conversati-
on in Heaven: and the objects of
this heavenly Exercise are many.

As namely, the Word of God,
which is a spacious field for our
thoughts and meditations to
range in, as *David* shewes, *Psalm*
119. the largest of all his *Psalmes*.

The workes of God also: the
Creation, Preservation, Redemp-
tion of the world; and therein
Gods glory, in his Power, Wise-
dome, Goodnesse, Mercy, Justice,
and his other Attributes. Our
owne particular estate likewise:
how miserable in our selves, how
happy through Gods mercy in
Christ Jesus. Our frailty and un-
certainty of our lives heere; the
last judgement, Heaven and the
joyes thereof, to bring us to
them: Hell, and its torments, to
keepe us from them: and other
innu-

innumerable objects. I add here-
 unto the sweet commemoration
 of whatsoever good wee have
 done by Gods help and assistance,
 in the precedent daies of our pil-
 grimage. O how happy are wee
 if we can as ^P *Hezekias*, humbly
 plead with God, our integrity
 and upright walking before him.
 Also the delight which men doe,
 and may take in ruminating on the
 fruits of their wits, learning, and
 labours; as *Homer* on his *Iliads*,
Virgil on his *Æneads*, *Nevius* on
 his *Bellum Punicum*, *Plautus* in
 the repetition of his *Truculentus*,
 and his *Pseudolus*. But above all,
 (for in those other there was no-
 thing but earth and drosse in com-
 parison) *David* on his Psalmes,
 he was the sweet singer of *Israel*:
 and (doubtlesse) a gre it comfort
 it was to him, when his soule in

^P *Esa.* 38.
3.

Contemplation fed on the sundry ravishing passages, touching the Creation and Providence of God over all his creatures, but specially his goodnesse towards his Church and people, in their many deliverances, and his innumerable benefits towards them, temporall and spirituall: and yet more feelingly, (if it might be) when he came home to himselfe, and cal'd to mind what God had done in his particular: how hee had advanced him, how graciously and mightily preserved him from the hands of *Saul*, &c. What pleasure and delight hee tooke in reading these things, his Psalmes doe abundantly testifie. In the penning and meditation whereof, he may seeme to have soared up to Heaven, as on the wings of an Eagle, or in *Elias* fiery Chariot.

He

He was the first that meditated on the Hyinnes himselfe had penned, after him to bee for the use of the Church of God, even to the end of the world.

Heavenly Contemplation certainly is asweet comfort, and incredible pleasure doth it affoord to men, which makes mee not to marvaile at the Monkes in former ages of the Church (for of the new Monkes in the Church of Rome, I say no more but *ben quam dissimiles!*) they were so taken with this kinde of life, as to give over for this one joy of Contemplation, all the honours, pleasures, riches they had before so highly esteemed; falling (no doubt) upon *Salomons* resolution, that they are all vanity and vexation. It is therefore observed that among the policies *Rome* hath invented for

Contem-
plation
sweet.

Monkes of
old.

Sweetnes
of Solita-
rinesse.

1^o Tho. 2.
2^a. quest.
188. artic.
8.

2^o Tho. 3.
quest. 172.
artic. 1.

for the upholding of the Papacy, this is not the best prevalent, that they have Monasteries for men to rest in, that in them, as is pretended, they may solace themselves in heavenly Contemplation, freed from the worldly cares and businesses, which had wearied them before. But howsoever this profession is abused by them, it is true that Contemplation brings great delight, *Secum vivere* is right worthy therefore the name of a priviledge, and *solitudo*,¹ saith the Schoole-man, *est instrumentum congruum Contemplationi*, retirednesse is Contemplations opportunity. And againe,² *Anima quando abstrahitur a corpore, aptior redditur ad percipiendum influxum spiritualium*, the soule sequestred from things corporall, is the fitter to receive the influence

ence of spiritualls. A happy *diuorticulum* is it to Old-men, so many of them as while they are thus by themselves, can truly say, *לַיהוָה עִמָּנוּ* God is with us, viz. to assist us in all good and godly cogitations, and to repell all that are euill.

Contrariwise, most miserable were mans estate, especially in these elder yeares (which it is not, nor cannot bee denied, bring with them a bodily weaknesse) were not their soules raised up and rap't, with great joy and rejoycing, by Contemplation. Consider that one place, *Psal.4. 4,5, &c. ad finem.* As there it fell out to *David*, so it shall to us, *If wee commune with our owne hearts upon our bed, and offer to God the sacrifices of righteousness, and trust in the Lord; howsoever worldly men*

Contem-
plation an
Old-mans
joy.

men wander in their thoughts, and cannot be sealed in a right resolution touching the true GOOD: yet on us God will (while in our meditations our thoughts are on him alone, and all the powers of our soule are carried up to Heaven) *lift up the light of his countenance on us*, and thereby sprinkle our hearts with such joy as wil bring us to an holy security: *we shall lay us downe and sleep in peace, true and sound peace.*

Times of
peace fit
rest for
Gods
house.

In the first of Kings, Chap. 5.
ver. 4, 5. Now (saith Salomon) The Lord my God hath given mee rest on every side, so that there is neither adversary nor evill occurrent: and behold I purpose to build an house to the name of the Lord my God, that (hee saw) was the fittest time for such a taske, the time of Peace and rest: and accordingly he

he finish it within the compasse of seven yeares, 1 Kings 6. 38. whereas *Ezra* and *Nehemiah* opposed by enemies, were a farre longer time in reedifying that Temple. So is it touching the repaire of our soules and bodies, the Temples of the Holy Ghost, then are wee best fitted and enabled for this so great and necessary a work, when we are least disturbed by our spirituall enemies, as in O L D - A G E.

Certainely that great Philosopher, though a Heathen, saw somewhat this way, when he placed mans happinesse in Contemplation.

The innumerable errors of our life, especially, our great and manifold sinnes, doe often and even daily recoyle upon the conscience of every penitent sinner: and

Old-Age
hath least
distur-
bance.

Arist.
Ethic. lib
10 cap 7.

Meditati-
on on
Gods
mercies is
a sinners
cordiall.

no salve there is for this sore, no medicine to cure this sicknesse, but the multitude of Gods mercies meditated on, and applied by faith, which bring in continually matter of great comfort to the poore, fainting, and almost perishing soule.

Old age
fittest for
meditation.

Now for this sweet solace, no part of our life gives so good opportunity, as our elder yeares, in which we have both an immunity from bodily labours, and freedom from earthly pleasures, as hath beene shewed. This therefore is a great and much to be esteemed benefit of OLD AGE, a singular Priviledge.

CHAP.

CHAP. V.

*Containing the conclusion of
the Discourse.*

ANd now, because I have in this Tract, digressed sometime from the professed subject of it, and touched upon the other ages of this life, by way of comparing them together; I would from that which hath beene said, raise an exhortation to so many of the ages as are capable of it: in imitation of the Apostle, 1 *Iohn* 2. 12. *I write to you little children, I write to you Fathers, I write to you Young-men, &c.*

First therefore, to Children. O how happy are yee, if now in these your tender yeares, like young plants, ye be set straight in

Children
happy if
well sea-
soned.

^c 2 Tim. 3

15.

ⁿ 1 Pet. 2.

a fruitfull soyle: if now, as new
vessells, ye be seasoned with sweet
and wholesome liquor; if now,
with ^c *Timothy* ye know the holy
Scriptures; if ye now ⁿ *desire the
sincere milke of the Word*, and doe
therein tast how bountifull the
Lord is. Certainly after these
your so good beginnings, yee
will be blessed in your further
proceedings, increase daily in
grace and Christianity, and grow
still neerer and neerer to perfecti-
on: and when ye are come to-
wards the end of your Pilgri-
mage, and doe waxe old; which
ye already desire, if not in respect
of the age it selfe, yet out of
an unwillingnesse to die, and
that yee may bee partakers of
the blessing of long life. ^x *Being
taught in your child-hood the trade
of your way, when yee are old yee
shall*

^x Pro. 22.
6.

shall not depart from it: and through it yee shall abundantly reape the fruit of this your seed-time. A vertuous and godly child-hood, is a sure foundation for happineffe in all the following ages.

But this premonition will sort better, and be more effectuell, given to Parents: to them who live in their children, when themselves are dead and gone: to them that are intrusted with them in their tender yeares: to them, who in their children shall bee either happy or miserable: happy in their happineffe, if they set them in the right way, while they are more easily brought in o it: and miserable in their misery likewise, if then they neglect them.

Parents
must well
season
children.

In the next place to Young-
P men

Youth
must pluck
out weeds
growne in
child-
hood.

men. Hap'ly the weeds, which (through the corruption of nature, and your security) have (un-awares) sprong up in your lives while you were children, are many and ranke: suffer them now to bee plucked up by the rootes. For when they grow in strength, as you in yeares, *Infelix lolium & steriles dominantur avena*, they will domineere over the good seed that is sowne in you, and choke it.

Youth
needs
great cir-
cumspeti-
on.

Say not, resolve not with your selves, wee will rejoyce in our youth, and will set our hearts, &c. Rather be exhorted and perswaded now in your youth to *Remember your Creator*. You must know that for you the bit is fitter and of more use then the spur. The heate of your blood and quicknesse of
your

your spirits doe prick you forward; but the thing is not so much how fast, as how well yee runne. Know, and forget it not, that yee walke on slippery ground. *⁊ Vicina est lapsibus adolescentia* (saith a Father) youth of all ages, is most subject to falling: Yee have need therefore of the greatest circumspection and warinesse. Bodily pleasure (of which before) hath the face of a friend, but the heart of an enemy, a most insinuating enemy it is; and there is it most busie, and prevailes most where there is least watchfullnesse to keepe it out, least strength to resist it, and greatest aptnesse to entertaine it, as ordinarily there is in this your age: [⁂] wherein (saith one) lust and disorderly affections are to vertue, as greene wood to the fire.

*⁊ Ambros.
de viduis
lib.1.*

*⁂ Hieron.
ad Nepor.*

Carelesse
young-men
worke
then
beasts.

* Terent.
in *Adelph.*

Care in
youth be-
nefits fu-
ture ages.

Thinke yee never of the evill
daies that are comming, the win-
ter of your life? then are you not
so wise as many other creatures
much inferiour to you, being
void of reason and understanding.
Shame ye not to be set to Schoole
to the Ant, *Pro. 6. 6.* when reason
is eclipsed by sensuality, men be-
come worse then the brute beasts.
Be not sensible onely of the pre-
sent, of that * *Quod ante pedes*
modo est, which is before you,
and at your foot as it were: but
looke forward to the end of this,
and the beginning of the next life.
What you now sow in youth, you
shall reape in age. If now ye pro-
vide for health, for a good out-
ward estate, and chiefly for grace,
and the inward furniture of the
soule; yee shall have the benefit
and comfort of it, when yee are
old.

old. If not, most miserable will yee then be, by the neglect and losse of them.

I perswade my selfe, and am confident of it, that there is not an Old-man in the world (such onely excepted as never had, nor yet have so much as common wit and understanding) that doth not see how (were he now in his first yeares of discretion) hee might improve his talents (be they moe, or be they fewer) to his exceeding great advantage, this men of yeares see when it is too late. Study you therefore this art of improving (especially in grace and goodnesse) now in this your time for growth, and put it in practice yeare after yeare : you cannot imagine how rich it will make you : how the increase will come in upon you, use upon use ; in this

P 3 onely

Old-men
see how
former
yeares
might
have been
better im-
ployed.

Youths
fault to
scorne
Old-Age.

Youth
must hear-
ken to
Old-men.
* In Epist.
ad August

* Lib. de
ordine vi-
te.

onely lawfull kind of usury.

I cannot end, till I have left with you one caveat, or advice more. It is this: that yee must be so farre from the common sinne of casting a scornefull eye on Old-men; as to thinke your selves never so well sorted, as when yee are in their company.

And this counsell yee shall take, not from me, but from Saint ^b Ie-
rom: Difficilibus ac morosis senibus,
aures libenter præbeto: qui pro-
verbiorum sententijs adolescentes ad
recta studia cohortantur. Lend thy
attentive eare willingly to Old-
men, seeme they to you never so
froward, and hard to please: for
by their wise speeches and coun-
sels, young-men are brought into
a right course of life. And with
him also agrees ^c Saint Bernard:
Equalium usus dulcior, senum
tutior,

tutior, hap'ly (saith he) thy converse with thy equals, who are ready to humour thee, may bee more pleasing to thee: but thy safest and most profitable way, is to be conversant with thy betters and elders, so much as thou maist. Resolve therefore as one did, *Quoad possitis & liceat, a senis latere nunquam discedere*: never to depart from the side of the Old-man, with whom thou maist have leave to converse. And heere it may fitly be remembred, that the young-men which gave *Rehoboam* bad counsell, were such as had growne up with him, *1 King. 12.8.*

Now, to men of mature, or middle-age, thus much. This is your Autumne, the yeare of your life is whirl'd about and now come towards the period.

Young men must be conversant with Old-men.

Middle-age must redeeme the time,

Have yee hitherto beene unthrifts? hath your child-hood and youth brought in little or nothing? O then how must you now bestirre you! Yee have neglected the first spring of your yeere: the latter is now come, and that is your next season, though not so hopefull as the other. Yet now at last awake, and begin to looke about you: Repent you of your former failings, and presse now hard towards the marke: the harder, because formerly ye have lost much time, and that which remaines to you, is but short.

Good
things
must be
communi-
cated.

On the contrary, have yeethrived by your endeavours, and Gods blessing upon them in times past? are yee now increased both in outward and inward riches, and become great among them with whom yee live? O then

then let your neighbours bee the better for it: Let there bee to them, *aliquid boni, propter vicinum bonum*. Let not your greatness make others little, either in themselves, or in your esteeme. Let not your wealth bee their woe and poverty, your honour their disgrace and abasement. Bee not like the tall Cedars that overtop the the lowly shrubs. If yee be wise and know much, let others light their candle at your lampes. Know that whatsoever you have or are, you have received it, and not for your selves alone, but that others may have from you as freely, as you from the great DONOR.

Lastly, to my selfe, and my *coetanei*, all that are farre gone in yeares. Let us now being neere the end of our journey,

of

Old-men
must look
back to
their former
passages.

of our travaile towards the heavenly Canaan: and having passed through the dangerous and troublesome wildernesse of our life, imagine our selves to bee on some high mountaine, on *Pisgah*, the top of *Nebo*, if you please: where *Moses* was being of the age of 120, when he had finished his course, and his many, his 42. wearisome journeyes were at an end, and from thence let us looke back to the sundry passages of our life past (as hap'ly *Moses* did to his and the peoples wandering in the wildernesse, though hee ascended the Mount to another end) calling to mind how God hath dealt with us (least wee fall into the unthankfullnesse of that people) how God hath preserved and kept us continually, in the wombe, and

and in our comming into the world, as forth of our prison in *Egypt*: in our infancy, childhood and riper age. And on the other side, that wee may see and acknowledge that Gods patience hath still gone along with his mercies and bounty towards us; Let us cast up (so neere as wee can) all the particular failings and errors of our life: How wee have wandred up and downe in the daies of our pilgrimage towards heaven: How wee have (as the *Israelites*) in our journeyes gone crookedly, sometimes forward, otherwhile backward: now neere to our *Canaan*, anon further off, never ^d *making straight steps to our feet*. And chiefly, let our greatest finnes stand ever before us (as *Dauids* did, *Psal.* 51. 3.) and be laid to heart: and that now while

Old men
multthink
of their
former
failings.

^d Heb. 12.
13.

^c 2 Cor 6.

2.

^f Luk. 19.

42.

Old. Age
most calls
for repen-
tance.

while it is *a time accepted*, and
the day of salvation. While it is
our day, this certainly is ours,
whether the morrow will be our
day, we know not.

That which often deceives
younger men (the blind hope that
they shall live yet many yeares,
and that therefore there is no
hast of their repentance or
amendment) cannot have the least
colour for our deferring. Our
very yeeres, besides the sense of
our frailty, daily and houely
call upon us to prepare for
death, by making up our last
account.

To conclude all: because in
the precedent Tract, something
hath beene said in the defence
and praise of our despised age;
for admonition therefore (least
we should deceive our selves in
our

our particulars) let the following
Distick bee ever remembred by
us.

*Qui laudat quasi jam facis, quæ non facis, ille
Laudando monet, & quæ facienda, notat.*

Art thou heere prais'd unworthily?
Then to be worthy, learne thereby.



Imprimatur

THO: WYKES. R.P. Ep. Lond.
Cap. Domest.





An Alphabetical Table.

A



Actions nor all nor the best in
bodily strength, *Page* 23.

Man casting up his *Ac-*
count a weighty worke,
Page 47.

Old men fittest to cast up
their *Accounts*, *Page* 48.

Afflictions are to weane us from pleasures,
Page 76.

Agamemnon preferred old *Nestor* before
the *Worthies* of Greece, *Page* 83.

Age increaseth learning, *Page* 26.

Every *Age* hath proper imployments, *P.* 53.

God laies no more on any *Age* then what
it is able to beare, *Page* 53.

All *Ages* subject to casualties *Page* 148.

Every *Age* hath a more certaine period then
Old-*Age*, *Page* 150.

Resemblances betwixt the seasons of the
yeare and *Ages* of man, *Page* 165.

Agesilaus his hardinesse, *Page* 15.

Apostles most excellent in their elder yeares,
Page 174.



A Table,

B

Bolies abilities common to wicked and beasts, *Page 20.*

Body not destroyed by death, *Page 131.*

C

Casualties befall all Ages, *page 148.*

Cato Major learned the Greeke tongue in his Old-Age, *page 16.*

Child-hoods infirmities, *page 91.*

Childrens yoke, *page 92.*

Contemplation an Old-mans joy, *page 192.*

Contemplation commended, *page 186.*

Contemplation sweet, *pag. 190.*

Correction of children, *page 93.*

Children in what cases they may be put out to nurse, *page 152.*

Children happy if well seasoned, *page 196.*

Causes of death in *Child-hood*, *page 154.*

Complaints should be against ones selfe, *p.8.*

Corporall pleasures, See *Pleasures.*

Corruption the way to generation, *page 130.*

D

Death what makes it most greevous to good men, *page 126.*

Mens rashnesse in speaking against *Death*, *page 127.*

Death wherein terrible, *page 128.*

Death, remedy against it, *page 128.*

Death a blessing, *page 130.*

Death destroyes not the body, *page 131.*

Death opens heaven gates, *page 131.*

Death

A Table.

Death brings happinesse, page 134.

Death is suiting to a mans life, p. 137.

Death why unwelcome, p. 137.

Death imbittered by an ill life, p. 138.

Death imbittered by love of this world, p. 140.

Death how abhorred and how desired, p. 141.

Death a pulling downe of a tabernacle, p. 143.

Death as the corruption of seed, page 144.

Deaths curse removed, p. 146.

Death of infants causes of it, p. 142.

Death causes of it in child-hood, p. 154.

Death causes of it in Man-age, p. 154.

Diseases befall all, p. 150.

Distemper of former ages makes Old Age the neerer to death, p. 151.

Discontentednesse at ones estate, page 7.

Discomforts are no disparagement to Old Age, page 467.

Drunkennesse and uncleaneenesse seldome severed, p. 79.

E

Experience a good teacher, page 24.

Evill of former ages followes Old Age, page 155.

F

Fabius Maximus Augur 61 yeares, p. 16.

To order *Families* Old-Age the fittest, p. 42.

Families Old-men worthy governours of them, p. 43.

G

Gadera a City in *Spain* dedicated to Old Age, p. 183.

Georgius Leontinus had nothing to accuse Old-Age, p. 16.

Glory

A Table.

Glory of man wherein it consisteth, p. 21.

Good the object of pleasure, p. 59.

The Kingdome of Grace brings joy, p. 135.

Grace by growth gets strength, p. 174.

The Grave as a Gold-smiths forge, p. 145.

Good things must be communicated, p. 205.

H

Health dangerous, p. 121.

Health common to beasts, p. 121.

House how best built up, p. 122.

I

Employment Old-Age makes not unfit for it, page 10.

Greatest Employments elder yeares best fitted for, page 12.

Infirmity what it is, page 86.

Infirmity of child hood, page 99.

Infirmity of young men, page 95.

Infants infirmities, page 26.

Infants come into the world crying, p. 89.

Infants how first handled, p. 90.

Infants death causes of it, p. 152.

L

Lawfull things in danger let go, p. 77.

Learning increaseth by age, p. 26.

True Learning what it is, p. 40.

Liberty abused by youth, p. 96.

An ill Life imbitters death, p. 138.

Life uncertaine, p. 151.

A Table.

M.

Man age when it begins, p. 103.

Man-age in evill irremoveable, p. 103.

Man age aspires high, p. 104.

Man age prone to wrong, p. 105.

Causes of death in *Man-age*, p. 154.

Mans glory wherein it consisteth, p. 21.

Maffariffa went bare-head and bare-foot at
90 yeares age p. 16.

Matter of *Meditation*, p. 187.

Meditation on Gods mercies a sinners cor-
diall, p. 194.

Meditation, Old-age fittest for it p. 195.

Middle-age must redceme the time, p. 204.

Minds abilities the best, p. 19.

Most good done by the *Mind*, p. 23.

Ornaments of the *Mind*, p. 162.

Ministers work a weighty task, p. 34.

Ministers compared to Shepheards, Build-
ers, Husband-men. Watch-men, Stewards,
Embassadours, p. 34. &c.

Monks of old, p. 190.

Mothers care over children, p. 94.

N

In what cases children may bee put out to
Nurse, p. 152.

O

Old-age what it is. p. 2.

Old-age hath the best opportunities for wif-
dome, p. 24.

Old ages defects most in the body, p. 27.

Old-age fittest for writing, p. 40.

Old-age fittest for ordering of Families, p. 42.

Spirituell



